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HISTORY
OF THE
PROTESTANT EPISCOPAL
CHURCH,

IN THE
COUNTY OF WESTCHESTER,
FROM ITS FOUNDATION,

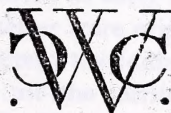
A. D. 1693, to A. D. 1853.

BY ROBERT BOLTON, A. M.

AUTHOR OF THE "HISTORY OF WESTCHESTER COUNTY." A MEMBER OF THE PROTESTANT
EPISCOPAL, NEW-YORK, AND GEORGIA HISTORICAL SOCIETIES.

PART 2

"The Society for Propagating the Gospel is the brightest light shining in the
candlestick of the Reformation; it has done more, and is doing more, for the
cause of Christ, than all Christendom united."—*Hon. Rufus King.*



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PART 2

HISTORY

OF THE

PARISH AND CHURCH

OF

EASTCHESTER.

EASTCHESTER, which formerly constituted one of the four precincts of the extensive parish of Westchester, was at first called "Hutchinson's" (from the celebrated Anne Hutchinson, who, to avoid the bitter persecutions of the Puritans, fled into this neighborhood for protection, in 1642, and commenced a plantation,) and subsequently "The Ten Farms," an appellation derived from its ancient division among ten proprietors. The present name was conferred as early as 1666.

The lands of Eastchester were originally included in the Indian grant of 1640, whereby the Indians conveyed to the Dutch West India Company, all the territory situated between the town of Norwalk and the North River.

Upon the 14th of November, 1654, Thomas Pell, of Fairfield, Conn., obtained a second grant from the Indian Sachem Wam-page and others, which also embraced the present parish.

"On the 24th of June, 1664, Thomas Pell granted to James Eustis and Philip Pinckney, for themselves and their associates, to the number of ten families, to settle down at Hutchinson's,

that is, where the house stood at the meadows and uplands, to Hutchinson's River, they paying according to ye proportion of the charges, which was disburs't for the purchase, &c."

The above grantees were Puritans, from Fairfield in Connecticut, who claimed Westchester as laying within their jurisdiction.

The first settlers of Eastchester, like the people in general of that day, paid early attention to religion, to the support of the gospel, and the institutions of the religious society to which they belonged. It appears that a Congregational or Independent Society was organized here in 1665, for in that year it was ordered:—"That all and every one of us, or that shall be of us, do pay unto the minister according to his mead;" also, "That we give new encouragement to Mr. Brewster each other week, to give us a word of exhortation."^a In 1670 it was further enacted:—"That whereas, we being a Society of Christians, living together, have agreed that all those of our association shall join together in meeting on Lord's days, to tell about the worship of God." It was also resolved, "That whereas Moses Hoit, being deserter, and being behind, and not seeming to be willing to contribute unto our minister, whereupon the inhabitants of Eastchester, have agreed that the said Moses Hoit shall be presented unto the next Court of Sessions, &c."^b

Upon the 29th of July, 1674, "Richard Shute was chosen for to go to our honoured Governour as a representative from the village of Eastchester, upon the occasion that we may have the Rev. Ezekiel Fogge to be established and confirmed by our honourable Governour, and also the humble request to have the liberty or grant to build a Chapel of Ease, and not to be paying toward Westchester church's building."^c

^a. Town Records.

^b Town Records.—"On the 13th January, 1672, it was resolved to pay £10 per annum to Mr. ———, as his salary, by rate, by the inhabitants and sojourners." Persons were allowed to protest against the collecting of church rates.—See protest of John Jackson, Moses Hoit and others, Feb. 11. 1674.

^c Town Records.

The following day, at a public meeting of the inhabitants of Eastchester, it was resolved by vote, "To go jointly unto Westchester, and so speak with the Rev. Mr. Fogge, by reason we heard that Mr. Fogge did express himself to be desirous, and also willing to live and settle among us in Eastchester; in consideration whereof, we are willing to manifest our acceptance to embrace his good company, and shall provide for his present comfort, and likewise for his future livelihood."^a

Upon the 5th of September, 1677, it was agreed, "That if it be the will of God to bring a minister to settle among us, we pay him £40 a year for his subsistence, and also provide him a house and land for his use, during the time he stays here as our minister." At this meeting it was resolved, "To send Philip Pinckney and Samuel Drake, sen., as representatives to Westchester, to the town meeting, to treat with that town for the providing a minister."^b

The following year it was determined, "That we will meet together on Sabbath days, for time to come, to celebrate the worship and service of God, in the best manner that we can attain unto." It was also decided by vote, "That we will pay towards the carrying on the said Sabbath days' services, by a free will offering for the ensuing year, the following sums:—

	s.	d.		s.	d.
William Haiden,	14	0	Will. Gregier,	05	0
Richard Shute,	12	0	Henry Fowler,	04	0
Nat. Tompkins,	10	0	Henry Creway,	02	0
John Pinckney,	10	0	Samuel Drake,	15	0
Richard Hoadly,	10	0	John Drake,	10	0 ^c
John Tompkins,	08	0			

Upon the 17th of December, the inhabitants of Eastchester "Agreed to pay £40 a year unto Mr. Morgan Jones, minister of Newtown, L. I; that is to say, to be paid unto the said min-

^a Town Records.

^b Ibid.

^c Ibid.

ister, for his encouragement to administer the word of God unto us, as our minister; and that we, the said inhabitants, do engage to pay the abovesaid sum of £40 in good provincial pay, at the price according to the same of this government, provided that the said Mr. Jones do come and live among us, and perform the office of a minister, and to pay it by vote."^a

Feb. 11th, 1680, we find the Rev. Morgan Jones officiating in the village of Westchester.^b

During the year, 1684, Eastchester appears to have been united with Westchester in the support of a pastor, for in the Spring of the same year, it was resolved, "That the justices and vestrymen of West and Eastchester, and Yonkers, do accept of Mr. Warham Mather, as our minister for one whole year."^c

At this period, Mr. Samuel Goding received instructions to read in the Bible, and other good sermon books, and so to carry on the Sabbath exercises in Eastchester, according to the Hon. Col. Fletcher's order.^d

On the 30th of Nov., 1692, the inhabitants of Eastchester agreed to pay the following sums towards the support of Mr. Goding:—

"Henry Fowler, one bushel of good winter wheat,

	s.	d.		s.	d.
John Tompkins,	3	0	Jno. Pinckney, 5 pecks		
John Clark,	2	0	of Indian corn,		
Joseph Drake,	4	0	William Gray,	2	0
Thomas Pinckney,	3	0	John Shute,	3	0
Isaac Taylor,	2	0	Benjamin Taylor,	2	0
John Drake,	4	0	Thomas Shute,	4	6"

Upon the 9th of May, 1693, it was resolved that a meeting

^a Town Records.

^b Westchester Town Records.—"On the 17th day of Dec., 1680, the inhabitants of Eastchester agreed by vote, to pay £40 a year unto Mr. Jones, minister of Newtown, L. I."

^c Westchester Town Records.

^d Eastchester Town Records. "In 1692 Richard Shute, and Samuel Goding, were chosen to carry on the Sabbath day services, &c."

house should be built according to the dimensions agreed upon. At a meeting of the inhabitants, held on the 16th of May, "It was agreed that the whole charge of building the said house, shall be paid according unto the estates of every particular person's list taken." "The same day Capt. William Hayden, John Drake, John Pinckney, Richard Shute, and Henry Fowler, sen., were chosen overseers to superintend the building of the meeting house, &c."^a

By an Act of Assembly, passed 21st Sept., 1693, Eastchester became one of the four precincts of the parish of Westchester.

On the 1st of January, 1693-4, "William Haiden, John Drake, and Richard Shute, were chosen to receive forty pounds, as according to the free-will offering, and to act and do and lay out the said several sums for the town;" also, "It was agreed, that these men have full power to receive the said sums and lay them out towards building the said meeting house and to render account thereof to the town."^b

At a town meeting held the 23rd day of January, 1694-5, the inhabitants "Agreed by vote to lay out half an acre of land to be set out for a parsonage lot, to be reserved for the use of the town, to be reserved for that use for ever, which abovesaid land is lying in, and being upon the green in Eastchester."^c

On the 31st of July, 1696, it was determined "To lighten the meeting house by a lantern to every seat of the same."^d

At a town meeting held 22nd July, 1697, "It was agreed by vote to meet at the meeting house on the 10th day of August next ensuing, at sun half an hour high in the morning, in order to the cutting brush about the commons in Eastchester woods, and to appear at the beat of the drum."

On the 2nd of January, 1698-9, the inhabitants agreed by

^a Town Rec. "At a town meeting on the 15th of December, 1693, Moses Hoyt, jun., and others, were chosen to take a list of estimation according to the town's agreement, for making a rate for the payment of the carpenter's work in building the meeting house."

^b Ibid.

^c Ibid.

^d See Hist. of the County of Westchester, vol 1. page 143.

vote, "That the address which is drawn up to be presented unto His Excellency, concerning indockin (inducting) a minister, the said inhabitants have and do agree that the officers of said town shall asigu (sign) the said address in the behalf of themselves and the rest of the inhabitants or any of our adjacent neighbours."

The Governour, however, refused to induct a dissenting minister, on the ground that such a one was not qualified to accept, and that the law intended no other than an *orthodox* minister, for if otherwise, nothing but confusion would ensue about the disposal even amongst the Dissenters themselves.

The inhabitants of Eastchester finding the Governour bent upon the settlement of a national ministry, next attempted to annul the act of 1693, by making themselves a distinct parish from Westchester. This appears by the following extract from the town records:—"April 11th, 1699, it was agreed upon, by a full and free vote, to petition unto His Excellency and Honourable Council and General Assembly, in behalf of ourselves and the rest of our neighbours in the Yonkers and Mile Square, to desire that we may be taken from Westchester and have liberty to call a minister of our own."

On the 26th of December, 1699, it was resolved, at a public meeting held in Eastchester, "To haste and erect the meeting house, and that it shall be finished at or before the 31st of May, in the year of our Lord, 1700, and in case the said work be not finished, that then John Drake and Jeremiah Fowler shall set men at work and finish the said work on the town account."^a

At a meeting of the inhabitants, 20th of February, 1700, we find them setting aside a small quantity of land as a provision for a minister, according to their constant method, and which was used in all other townships within the Colony, as follows:—"The said inhabitants have laid out one piece of land

^a Town Records. "By an act of Assembly passed this year, the trustees of each town were to make a yearly rate for building a church where wanting, &c." 2 Will. III. A. D. 1699. Laws of N. Y. vol. 1. Chap. 83, p. 37.

containing 18 rod in length, and easterly 5 rod, and at the western end it is 5 rod in breadth; the said land is set, lying and being in Eastchester, 1 rod off from John Lancaster's meadow, and at the west end half a rod by the home meadow of the said John Lancaster's, which land is for the use of the town for a parsonage lot, which said lot was laid out by the consent of Mr. Thos. Pinckney, justice of the peace, and Richard Shute, as witnesseth that the said land is given to be so ner (near) his meadow.

The mark of JOHN X LANCASTER."^a

Upon this occasion it was agreed "That the minister's salary be paid by rate for time to come."

The same year, "Ten acres of land were voted to Nicholas Concklin, in consideration that he shall part with his house, home lot and orchard, for the use of a minister, in case the said minister do accept of this abovesaid house and home lot." Mr. Henry Fowler at the same time was directed to "Write a letter to Mr. Morgan to come over and see whether he doth well approve of what the inhabitants have done for his maintenance."^b

It was also "Agreed to pay Mr. Morgan £30 current, for salary," which sum was ordered to be raised upon all rateable estates.

At a public town meeting, held about this time, "Mr. Joseph Morgan did declare, that he did not like that home lot of Nicholas Concklin's, and also that the said piece of land is not a whole home lot."^c

Upon the 12th of June, 1700, twenty acres of land were voted to Mr. Morgan.

"At a public town meeting, called by order of the inhabitants, Oct. 4th, 1700, the said inhabitants directed Mr. Henry Fowler and Richard Shute, (with the rest of the intended church,) to

^a Town Records.

^b Town Rec.

^c Town Rec., vol. i. p. 4.

write unto the Reverend ministers in New England concerning the ordination, they having the assistance of the Rev. Mr. Morgan; also, that Mr. John Pinckney, Henry Fowler and Richard Shute, shall write unto His Excellency for his approbation, that he will be pleased to induct (the word induct is marked out in the original MS. and the letters app written over it) our minister, the Rev. Joseph Morgan." At the same time "Joseph Drake and Thomas Pinckney were authorized to agree with a carpenter to build a pulpit on the town's account."

Having now obtained the services of a minister, and finding the Church pouring in upon them, the inhabitants once more determined to petition the Assembly for an act to separate them from Westchester. Whereupon, at a town meeting, 14th of October, 1700, "Mr. Henry Fowler, sen., was authorized by the inhabitants to proceed to New-York to petition the General Assembly, for the calling and settling a minister with ourselves, and that we may be freed from Westchester in the ministry."

12th of King William III, A. D., 1700, occurs an act of the General Assembly, entitled as follows:—

AN ACT FOR DECLARING THE TOWN OF EASTCHESTER IN THE COUNTY OF WESTCHESTER, A DISTINCT PARISH FROM THE TOWN OF WESTCHESTER IN THE COUNTY AFORESAID.

Passed the 29th of October, 1700.

"Whereas, by an Act of the General Assembly of this Province, entitled:—An Act for settling a ministry and raising a maintenance for them in the City of New-York, County of Richmond, Westchester and Queens County, it is amongst other things declared and enacted, that the towns of Westchester, Eastchester, Lower Yonkers and the Manor of Pelham, in the county of Westchester, should be a parish together, for the better maintaining of a good and sufficient Protestant minister; and, whereas, since the making of said act, it has been found inconvenient, and to the great discouragement of religion and the public worship of God, for the inhabitants of Eastchester to travel to Westchester aforesaid, to be present at the preaching of the word of God; wherefore, the said Inhabitants and Freeholders of the town of Eastchester aforesaid, have, by their humble Petition to the House of Representatives, now convened in General Assembly, most humbly prayed, that it might be declared and enacted.

I. AND BE IT DECLARED AND ENACTED, by His Excellency, the Governour and Council and Representatives, now convened in General Assembly, and by the authority of the same, that the said town of Eastchester, in the County of West-

chester be for henceforth, and forever hereafter, separated from the parish of Westchester, Eastchester, Lower Yonkers and the Manor of Pelham, to all intents, constructions and purposes whatsoever; the said act, entitled An Act for settling the ministry and raising a maintenance for them, in the City of New-York, County of Richmond, Westchester and Queens County, or any other act to the contrary hereof in any ways notwithstanding.

II. AND BE IT FURTHER ENACTED, by the authority aforesaid, that the said Town of Eastchester, in the County of Westchester, be, and is hereby declared to be and remain forever a distinct parish from the parish of Westchester, Eastchester, Lower Yonkers and the Manor of Pelham, by the name and style of the parish of Eastchester, in the County of Westchester: Provided, that the Freeholders and Inhabitants thereof do maintain a *good orthodox Protestant minister* in the said town of Eastchester; any law, usage or custom to the contrary hereof, in any ways notwithstanding.*

March the 6th, 1701, the inhabitants "exchanged 4 rods of land with Joseph Morgan, pastor of the Church of Eastchester."

Upon the 3rd of April, 1702, John Drake and Thomas Pinckney were authorized, "To agree with a carpenter to make a pulpit, and set up the gallery and repair the window shutters, &c."

At the same time, John Tompkins, jun., was also chosen "To beat the drum constantly, every Lord's day if occasion require, and at other times when it is needful, and to keep the drum in repair; and the said inhabitants do promise to pay him therefor 9 pence a piece, every one."

Upon the 19th of November, 1702, the Rev. John Bartow was inducted by Governour Cornbury, into the parish Church of Westchester, Eastchester, Yonkers and the Manor of Pelham, notwithstanding all the means used to prevent and disturb his settlement by the Independents; and as no "*good orthodox Protestant minister*" had been maintained in this parish, in accordance with the late act, Mr. Bartow was considered as legally inducted, and settled over all the rights and appurtenances of Westchester parish, of which the church at Eastchester formed a part. This fact the Independents or Presbyterians themselves acknowledged by paying their quota of £50 per annum, towards Mr. Bartow's support, according to the first settlement in 1693.

* Laws of New-York, vol. 1, Chap. 90, page 40.

On the 18th of May, 1703, the inhabitants of Eastchester appointed Mr. Thos. Pinckney and Mr. Edmund Ward, "To draw an obligation with Mr. Joseph Morgan, minister, for one year, for his encouragement, and to see who will subscribe thereunto for the payment of the town."

The following extract, from a letter of Mr. Bartow to the Secretary, in 1707, shows, however, that the inhabitants finally embraced the Church of England and accepted of him as their minister:—

"My Lord Cornbury requested me to go and preach at Eastchester; accordingly I went, (though some there had give out threatening words, should I dare to come,) but tho' I was there very early, and the people had notice of my coming, their Presbyterian minister, Mr. Morgan, had begun service in the meeting house, to which I went straightway and continued the whole time of service without interruption, and in the afternoon I was permitted to perform the Church of England service; Mr. Morgan being present, and neither he nor the people seemed to be dissatisfied, and after some time of preaching there afterwards, they desired me to come oftener; and I concluded to minister there once a month, which now I have done for about three years."

In regard to this conformity of the people of Eastchester to the Church of England, Mr. Hawkins says:—"That the population of Eastchester was 400, who being Presbyterians, obtained an act, by which they were formed into a separate parish, and obtained a minister of their own persuasion; but on Mr. Bartow's coming among them, they were so well satisfied with the liturgy and doctrine of the Church, that they forsook their minister and conformed to the Church of England."

In an address to the Venerable and Honourable Society for Propagating the Gospel, the following account is given of the building of the church at Eastchester:—

"May it please the Venerable and Honourable Society for Propagating the Gospel,—

We, whose names are subscribed, do hereby certify, that the

Church of Eastchester was built in the year of our Lord, 1692, by subscription of the inhabitants of said town, and that Mr. Matthews, a Presbyterian minister, for about three years, and after him Mr. Morgan, a Presbyterian minister, did preach till such time as Mr. Bartow began to preach unto us in the year 1703, since which time it has been in his possession, and he comes and preaches at Eastchester once in four weeks during the Winter, and once in eight weeks during the space of six months in the Summer.

And we further certify that the town of Eastchester was made a distinct parish from Westchester in the year 1700."

About this time the inhabitants addressed the following petition to Governour Cornbury, asking for an abatement in their annual quota and thanking him for directing Mr. Bartow to preach among them :—

PETITION FROM EASTCHESTER TO HIS EXCELLENCY, &c.

"The Humble Petition of John Drake, Joseph Drake and William Chadderton in the behalf of themselves and the Inhabitants of Eastchester,

Sheweth :

That Col. Heathcote, did, at the request of your Excellency's Petitioners, move your Excellency to give directions that what the Vestry had layd on the parish of Westchester for incidental charges over the minister's rate and constable's allowance for allowing the same, might be abated from the quoota layd on our place, we being burthened with much more than our just proportion of that tax ; that Col. Heathcote did thereupon inform your Excellency's Petitioners, that your Excellency had been pleased to direct that some of the Justices which lived without the precincts, should make inquiry into that matter and make report thereof to your Excellency, but the Justices not being able before this time to get in the list of estates was the cause of the delay of that return, so hope your Excellency will pardon our not leavying what was layd upon us, by the late Vestry, and will, in your great goodness and justice, protect us from paying more than our fair and equal proportion, which we shall always most readily do, so long as your Excellency shall think fit to continue us joyned to that Parish. We are exceeding thankful that your Excellency hath been pleased to direct Mr. Bartow to preach sometimes amongst us, for we assure your Excellency that 'tis our earnest desires to come under the Regulation of the Church of England, as by law established, and so is our minister, Mr. Morgan, for which reason we are desirous to continue him amongst us, and maintaine him by subscription untill such times as your Excellency shall think fit to have the parishes in the County otherwise divided, which are at present so very inconvenient, that not half of the

people can have the benefit of the ministry. Your Excellency will find, by the return of the Justices, that our dividint of the late rate ought not to have been more than £7 5s. 6d., and the Vestry have layd £15 10s. upon us, and there being £7 10s. layed on the parish, besides the Minister's rate and the Constables's allowance for leavying the same, under the name of incidental charges, and that some, by the inequality of the division falling wholly upon us; we therefore, most humbly implore your Excellency to direct that we may pay no more at this time than £8, and for the future only our equal dividint, and as in duty bound, your Excellency's Petitioners shall Ever Pray, &c.

JOHN DRAKE,

JOSEPH DRAKE,

WILLIAM CHATTERTON." *

The foregoing petition shows conclusively, that although Eastchester had been declared a sepearte parish from Westchester, as early as 1700, yet the Colonial Governors still considered it as joined to that parish according to the prior act of 1693.

This the inhabitants also acknowledged by the annual election of three Vestrymen for the precinct and paying the yearly rates laid on the parish. The choice of a minister, however, and providing for his support, had been lodged by the act of 1693, in the Vestry, and the choice of a Vestry in the people. Into the church and freehold of the parsonage lot (as it was then styled) of Eastchester, Mr. Bartow had been legally presented by the Vestry and inducted by the Governour's mandate, as we have already seen.

At a meeting held by the Justices and Vestry of Westchester, the 12th of December, 1705, "John Smith, of Eastchester, constable, in the year 1704, proved the payment of £9 17s. 6d., which is the full proportion of said Town for that year." The *Vestry agreed* that, "Mr. Bartow, if he pleased, shall preach at Eastchester every fourth Sabbath day, which was condescended to by Mr. Bartow."

Upon the 25th of February, 1711-12, "at a town meeting held by the freeholders of Eastchester, the said freeholders did agree by vote, that Judge Drake, Isaac Taylor, and Moses Fowler, should be empowered to constitute and hire a man or men,

* Doc. Hist. of N. Y. vol. III. 92-8.

as they shall think proper, to repair and finish the meeting house and making a pulpit in the same; and also to have power to make a rate on all and every of the freeholders and inhabitants of the said town, that shall amount to as much money as shall defray the said charges." On the 20th of March following, this resolution was repealed and the same men empowered to "Repair the meeting house, in making a pulpit and pew in it, and also seal and make seats in the same so far as the boards that are already bought will go."

The next year the Rev. John Bartow contributed £9 6s. 6d. towards rectifying the pews and seats in East and Westchester Churches.

In 1718, Mr. Bartow informs the Society that some efforts were being made to introduce a Presbyterian minister at Eastchester. This must have been the celebrated William Tennent, who officiated here for a short time only, from whence he removed to Bedford.

MR. BARTOW TO THE SECRETARY.

[EXTRACT.]

Westchester, in the Province of New-York,

Nov. 18th, 1718.

WORTHY SIR,

"I am sorry that I have occasion to acquaint the Society that there are endeavours now on foot to bring in a Presbyterian minister at Eastchester. Some of their main agents have been with me and signified their design, from which I laboured to dissuade them, but in vain, for they told me if I would undertake to come and preach every Lord's day in their town, they would be contented, otherwise, they would have a minister of their own. This has bred a division amongst the people, and some are for it and some against it, which schism, I think, would effectually be ended if they had a minister of the Church of England to reside amongst them."^a

Mr. Bartow, writing to the Secretary, in 1725, says:—"The

^a New York MSS. from Archives at Fulham, vol. i. 555. (Hawks.)

pulpit and wainscoat of the church at Eastchester, are since decently painted, and a new gallery built, and the Presbyterian minister when he comes not permitted to officiate therein."

Upon the death of Mr. Bartow, the Rev. Thomas Standard, was inducted "To the rectory of Westchester, the glebe thereof, and to all the rights and appurtenances of the same."

In the year 1728, Mr. Standard officiated every other Sunday at Eastchester and publicly catechised the children.^a

"During Mr. Standard's ministry here, some trouble-making spirits arose, who sought to upset the action of those Presbyterians, who joined the Church in Mr. Bartow's time, and get possession of the old building. But religious contracts were found to be as binding as civil bargains. Mr. Standard says, "The Church at Eastchester was supposed to be included among the rights and appurtenances of Westchester parish: that Mr. Bartow was *legally* presented and *inducted* into the church, and died possessed of it; that *he* too was legally presented and inducted, and therefore laid claim to it as his *own proper right* exclusive of them, and so kept them out of it.'"^b

In 1744, Mr. Standard, who had now taken up his residence in Eastchester, writes to the Secretary as follows:—

MR. STANDARD TO THE SECRETARY.

[EXTRACT.]

Eastchester, May 14th, 1744.

REV. SIR,

"My Brother Vaughan informs me, that Archbishop Tennison hath left upon his will, £50 per annum, to be paid to the oldest missionary, being an Englishman, which missionary he saith I am, and that it will be necessary for me to go home in order to obtain it, which if I do, and apply to my Lord Chancellor, he doubts not of success; and he further adds, that Mr. Talbot received the same during his time. If you, good sir, know any

^a Printed Abstracts of Ven. Soc.

^b See Rev. Henry E. Duncan's Jubilee Sermon for 1851.

thing of that affair, be pleased to communicate it to me and to intercede for leave for me to come home.

I am yours and the Venerable Society's
very humble servant,

THOMAS STANDARD.^a

The following year he informs the Society, that the parishes of East and Westchester are in a peaceable and growing state.

As church business was at this time transacted with town matters, we find the inhabitants electing a sexton for Eastchester. On April the 1st, 1755, it was resolved, "That Richard Stevens be appointed grave-digger for the town, for the year ensuing, and to dig a grown persons grave for six shillings and three shillings for children." On the 7th of April, 1756, the town appointed the same individual grave-digger and sexton for the town.

In 1758, Mr. Standard presented the bell to the church, which still summons the parishioners every Lord's day to the house of prayer, and by it, "He being dead, yet speaketh."

At the commencement of this year, the aged missionary was called to mourn over the grave of an affectionate wife, who came to her death in a terrible manner, as appears by the following extract taken from the New-York Post Boy, of February 6th, 1758:—"We have the following most shocking and melancholy account from Eastchester, viz:--that on Friday morning, the 27th of January, *Mrs. Mary Standard*, aged about seventy years, wife to the *Rev. Doctor Thomas Standard*, of that place, was found dead on the chimney hearth of one of the apartments in the house, having her head, the chief part of both her breasts, with her left arm and shoulder entirely burnt to cinders. It appears that the unfortunate old gentleman and his more unfortunate old lady, had, upon some necessary occasion the evening before, agreed to lay separate; and the Doctor taking

^a New York MSS. from Archives at Fulham, vol. ii. 152. (Hawk's). "In 1728 Mr. Delpech was schoolmaster at Eastchester."

his leave, went to bed, leaving his wife sitting before the fire, where, it is imagined, the poor old gentlewoman must either have been seized with a fit, or in rising from her chair, had fallen into the fire, and being undoubtedly rendered unable to move herself, she became the most moving spectacle imaginable to the most affectionate and tender husband, who first discovered her in the morning."

The Rev. Thomas Standard died at Eastchester, in January, 1760, at the advanced age of nearly eighty, and was buried by the side of his wife, beneath the chancel of the old church, on the Green. In 1818, their bodies were removed by order of the Vestry and interred under the communion table of the present edifice.^a

The Rev. John Milner succeeded Mr. Standard, under the auspices of the Venerable Propagation Society, and was inducted rector of the parish Church of Westchester, including the several districts of Westchester, Eastchester, Yonkers and the Manor of Pelham, on the 12th of June, 1761.

The following extract from the town records relates to the parsonage lot, described in 1695, as "Lying upon the Green in Eastchester :"—"At a public town meeting called by the justices of the town to enquire into several encroachments on lands in said town, held in Eastchester, on Monday, the 30th day of August, 1762, it was agreed, that these men (Jonathan Fowler, Charles Vincent, John Fowler and Joseph Drake) should regulate the parsonage, and to take a bond of Isaac Lawrence of indemnity, to deliver up the same to the town again at his decease."^b

It was during Mr. Milner's ministry that the foundation of the present church was laid. In a letter to the Secretary of the

^a Their remains were found in a good state of preservation, but crumbled to pieces on exposure to the atmosphere. Tradition says, that Mr. Standard gave certain lands to the Church on condition that the remains of himself and wife should be removed whenever a new edifice should be built.

^b Town Records of Eastchester.

Venerable Society, dated Westchester, 1764, he says:—"The people of Eastchester have laid the foundation of a new church of stone, seventy one feet by eighty-eight, in the room of a small decayed wooden building erected in the infancy of the settlement."

In the year 1766, Mark Christian was appointed sexton for the town, an office which he subsequently held under the trustees of the church. Upon the 1st of April, of that year, he was directed, "To take care of the Green, to see that hogs don't dig and to dig graves, and to find a good bier."^a

On the resignation of the Rev. Mr. Milner, the Rev. Dr. Seabury, afterwards Bishop of Connecticut, and the first American Bishop, was inducted rector of the parish Church of Westchester and its precincts, 3rd of Dec., 1765. June 25th, 1767, he writes to the Secretary in these words:—"At Eastchester, which is four miles distant, the congregation is generally larger than at Westchester. The old church in which they meet, as yet, is very cold. They have erected and just completed the roof of a large well built stone church, on which they have expended, they say, £700 currency; but their ability seems exhausted, and I fear I shall never see it finished. I applied last winter to his Excellency, Sir Henry Moore, for a brief in their favour, but the petition was rejected."

In 1777, he wrote to the Society:—"With regard to my own mission, I can only say, that it is utterly ruined." Services had been suspended for some time in Eastchester, and the congregation dispersed. At this period the church was used as an hospital, and subsequently served the purpose of a court house. The following item occurs in the records of the Court of Common Pleas:—"At a Court of Oyer and Terminer and General Jail Delivery, held at the Church at Eastchester, in and for the County of Westchester, on Tuesday, the 12th day of June, in

^a At a town meeting held 7th of April, 1767, "It was agreed, that Dr. Wright should not be molested in his burring yard on said Green in said Town."—Town Records.

the year of our Lord, 1787, present, the Honourable Richard Morris, Esq., Chief-Justice of the Supreme Court of Judicature, for the State of New-York, Stephen Ward, Jonathan J. Tompkins, Ebenezer S. Burling, and Benjamin Stevenson, Justices of Oyer and Terminer and General Jail Delivery for the County of Westchester, &c."

St. Paul's Church, Eastchester, was first incorporated on the 12th of March, 1787, in pursuance of an Act of the Legislature, entitled :—

AN ACT TO ENABLE ALL THE RELIGIOUS DENOMINATIONS IN THE STATE, TO APPOINT TRUSTEES WHO SHALL BE A BODY CORPORATE FOR THE PURPOSE OF TAKING CARE OF THE TEMPORALITIES OF THEIR RESPECTIVE CONGREGATIONS, AND FOR OTHER PURPOSES THEREIN MENTIONED.

Passed 6th April, 1781.

"The preamble of this act recites the 38th article of the Constitution.

Article 1.—Directs that not less than three or exceeding nine in number of Trustees, are to be elected, to transact all affairs relative to the temporalities of their respective churches.

Article 4.—Whether the same consist of lands, tenements, &c., and whether the same shall have been given, granted or devised *to and for their use*, and they and their successors shall lawfully have, hold, use, exercise and enjoy all and singular the churches, meeting houses, parsonages, burying places and lands therunto belonging, with the hereditaments and appurtenances heretofore by the said church occupied or enjoyed, by whatsoever name or names, person or persons, as if the same were purchased and had, or to them given or granted, or by them or any of them used and enjoyed for the uses aforesaid, to them and their successors, to the sole and only proper use and benefit of them the said Trustees and their successors for ever, &c.

Article 6.—And the Trustees are also to regulate and order the renting the pews in the said churches, and the perquisites of the said church arising from the breaking of the ground in the cemetery, or church yard, and in the churches for burying the dead, &c., *

Under this Act, the following persons were elected Trustees :

* "The trustees were directed to make an annual report between the 1st of January, and the 1st of April, to the Chancellor, or one of the Justices of the Supreme Court, or any of the Judges of the Court of Common Pleas, &c." Laws of N. Y., 1773 to 1787, Greenleaf's edition, Vol. i. chap. xviii, 71.

"Thomas Bartow, John Wright, Isaac Ward, Elisha Shute, Lewis Guion, and Philip Pell, jun.

After this incorporation, all management of the Church and Church property at town meetings is dropped. The Church now manages her own affairs, her power and right to do so, being fully recognized by the town, for upon the 3d of April, 1787, prior to the incorporation, it was resolved at town meeting, "To erect a school house, and to set it on the *Green* near where the stocks formerly stood," but this resolution was never carried into effect, because the Church had been incorporated, and consequently claimed the *Green* exclusively as her own. In 1790, therefore, it was ordered by the town, "To build the school house on *town* ground, by Charles Guion's, where it formerly stood." Again, at a town meeting in 1792, it was declared "That the burial ground shall, and of *right*, ought to belong to the Church." After the election of the Trustees, too, the sexton was always appointed by the Church.

On the 10th of December, 1787, an agreement was entered into between a majority of the Trustees of the Episcopal Church in Eastchester, of the one part, and William Heskins, carpenter, of the other part, wherein the latter agreed "To erect and build a pulpit, reading desk, and clerk's seat in the said church, according to the dimensions in the plan by him exhibited to the said Trustees, and the form of the pulpit in the church at Yonkers, &c."

The Trustees not only anxious to finish the church, but to obtain the services of a suitable minister, addressed the following letter to the Rev. Mr. Moore, afterwards Bishop of the Diocese :—

TO THE REV. BENJAMIN MOORE.

Eastchester, 15th Dec., 1787.

REV. SIR,

"We have this day disposed of the pew ground in our church in a manner that promises success to our religious endeavours. We have also a prospect of completing our church in a respectable

manner, and New Rochelle will join us in engaging a gentleman of the profession of the gospel to officiate in the two places. From a reliance on your pious wishes to promote the Christian Religion, we beg leave that whenever a gentleman of character, and qualified, in your opinion, for our purpose, may come to your knowledge, and whose condition may be adapted to our situation, that you'll please to signify the same to us.

We are, Rev. Sir, with much respect,

your humble servants,

THE TRUSTEES."

In 1789, the Trustees appointed Marcus Christian for one year, bell ringer of the church, for which service he was allowed \$4 per annum.^a

The following year, the inhabitants of Eastchester appear to have associated themselves in the ministry, with the parish of Yonkers, for, "at a meeting of the Trustees, March 20th, 1790, Mr. Pell, one of the Trustees, produced a letter directed to the Right Rev. Samuel Provoost, D. D., Bishop of the State of New-York, requesting the favor of his visiting the church in Eastchester next month, in order to ordain the Rev. Mr. Cooper, a priest for this and Yonkers church." On this occasion, William Crawford was requested to render an account of the rent due the church from him, for the glebe.

In 1792, we find the town defining the boundaries *necessary* for the church, for a yard and burial ground; accommodating the remainder, of what was called the Church Green, (the site of

^a At a meeting of the Vestry on the 7th of May, 1791, "Marcus Christian, the sexton to the church in Eastchester, was sent for and examined respecting the bell's being rung on Saturday, the 30th of April, on the family of James Bogart's moving out of this place, which charge he denied, and, in his examination, said he was lame in bed, and was not at the church that day. He was further examined on his former conduct, on his selling licure in the belfrie of the church, on a training day, which he acknowledged. Whereupon they did agree he was not worthy to keep the keys of the church, or to be employed as sexton; upon which he delivered the key and was dismissed the service."

In 1791 James Pell was elected sexton and bell ringer. He was succeeded by Benjamin Bartow in 1794.

the old church, and burial place of one of its ministers) to *public occasions*, and appointing trustees to carry the same into execution, notwithstanding the church had been in possession exclusively for nearly one hundred years.

" At a town meeting held in Eastchester, 3d of April, 1792, it was agreed as follows:—and it is also agreed by vote at this town meeting, that there shall be three trustees chosen, who shall have power, and are hereby authorized to affix and ascertain, in conjunction with the trustees of the Episcopal Church of the town of Eastchester, the quantity and boundaries of the land necessary for said church and burying ground, and such boundaries when so fixed and determined on shall be declared in a certificate by the said trustees of the town, which is now to be chosen, under their hands and seals, and delivered to the Trustees of said Church, which certificate shall forever hereafter operate as a bar to any claim of this town to the lands within the said described boundaries. Power was also given to the trustees to lease out any of the public lands and tenements to the best advantage. The meeting proceeded to nominate and choose three men as trustees of said town, viz: Nehemiah Marshall, Benjamin Morgan, and James Morgan.

The following certificate appears in the town books immediately after the above resolution:—

" *Whereas*, we, the subscribers, by a vote and order of the town meeting of the inhabitants of the town of Eastchester, in the County of Westchester, held in said town on the 3d day of April, 1792, were authorized and empowered to affix and ascertain, in conjunction with the Trustees of the Episcopal Church in Eastchester aforesaid, the boundaries and quantity of land necessary and convenient for said church, and for a burial place adjacent to the same.

And whereas, we, the said subscribers, having on the day of the date hereof, met with a majority of the trustees of said church, and having proceeded to view the premises, and in order to furnish the said church with sufficiency of ground for a yard and burial ground, and also to accommodate the remainder of what is called the Green, to public occasions, *Do*, in pursuance of the trust reposed in us by the vote or order abovementioned, *herby certify*, that the said trustees of the church aforesaid shall, and of right ought to possess the ground comprehended within the limits following, for the use and purposes aforesaid, that is to say:—Beginning at the distance of 34½ feet directly north-east, from the north-east corner of said Church, from thence extending in a straight line westerly, observing the distance of 23 feet from the front of said church, until it comes to the edge of the bank between the upland and salt marsh, thence southerly by the said bank and marsh, until it comes to the fence by the salt meadows, at a monument stone, from thence easterly along said fence, until a line be drawn parallel from the first mentioned boundaries, at the distance of 20 feet from the east side of said church, will touch the said fence, and along that line to the first mentioned bounds. Nevertheless, always reserving to the proprietors of salt meadow

adjoining said land, and those who have meadows southerly of said land, their usual right of way in going to and coming from said meadows with their hay, through the land above described.

Witness our hands and seals, the 28th day of April, 1792.

BEN. MORGAN,	[L. S.]
JAMES MORGAN,	[L. S.]
NEHEMIAH MARSHALL.	[L. S.]

Witnesses, William Crawford, Dorcas Crawford.*

Now, although the origin of the first church edifice in the town of Eastchester is clearly traceable to the action of the town, yet it is very evident that it was first commenced in 1692-3, by a tax levied on Churchmen and Dissenters, promiscuously, according to their real estate, and not finished until the act of 1699 was passed, which provided, that "The trustees of each town were to make a yearly rate for building a church where wanting." According to the principles of common law, at this period, meeting houses erected by public tax belonged to the church *established by law*. Hence, we find Mr. Bartow and his successors after their establishment and induction, by the then Governours, claiming the chapel or meeting house at Eastchester as their own, and not only so, but keeping the Dissenters out of it. The parsonage or glebe with all its rights and appurtenances was likewise voted for public purposes, and belonged to the rector ex-officio, for, say the rules of common law, concerning glebes, "Every church of common right is entitled to house and glebe" and "After induction the freehold of the glebe is in the parson." Whilst the wardens and vestrymen, who were the choice of the people, elected the rector and provided for his support, the rate-payers appear to have regulated the burial ground, voted repairs to the church when necessary, and appointed the sexton, as was done in many other parishes. This was the state of things prior to the Revolution. After peace was established and New-York was finally organized as a State, an

* Town Records. "In 1808, the town granted one hundred dollars to be laid out in fencing the burial ground of the church of Eastchester, and supervisors and overseers were directed to see it expended." "At the same time a vote was taken to alter the right of way through the burial ground to the verge thereof, and that of the salt meadows belonging to the town."

act was passed in 1784 for the incorporation of religious societies, and under this act, we have seen, the church at Eastchester was incorporated. Now this act conferred on trustees the right, "Lawfully, to have, hold, use, exercise and enjoy all and singular the churches, meeting houses, parsonages, *burying places* and *lands*, thereunto belonging, with the hereditaments and appurtenances heretofore by the said church occupied or enjoyed, &c." Whatever rights, therefore, the church possessed prior to the Revolution, were still continued to her by the act of 1784.

Subsequently, however, to the joint action of the trustees "The Church appointed three persons to uncloze the land set off to the church by the town," as appears from the following resolutions:—

"At a meeting of the trustees held at the house of Wm. Crawford, on the 12th of March, 1793, it was resolved as follows: *Resolved*, that Messrs. Stephen Ward, Lancaster Underhill, and Abraham Valentine, be, and they are hereby authorised and empowered to inclose the land belonging to the church in Eastchester, as laid out and ascertained by trustees chosen on the part of the town of Eastchester, and the trustees of the church, by a board fence on the whole front or north side thereof, composed of one board at the bottom and slitted above, and that the same be of the height of four feet and a half; and the other parts of said land to be inclosed by a post and rail fence, or such board fence as aforesaid, and that the said persons complete the same as conveniently may be, &c."

"*Resolved further*, that the above mentioned persons take and receive the profits thereof by ploughing, for two seasons, any of the said land, except that within the compass of the burial place, and after that to take the grass growing out of the said land by pasturing and mowing the same, and render an account yearly to the said trustees of such profits, until a full compensation be made by the use thereof for their trouble and expense in fencing the said land."^a

The presumption is, that the trustees of the church supposing their title to the ground in question, invalidated either by the reorganization of the Church in 1787, or of the town in 1788, or perhaps of both, acted as the recipient of the same from the town, and wisely asserted no claim. It is certain that her action in 1792 did not weaken the title she possessed in any land

^a Church Records, commencing A. D. 1787.

rightfully belonging to her ; whilst the effect of the certificate, as declared in the resolution of the town before quoted, was to be forever a bar to any claim on the part of the town to the lands set off.^a

This church was again incorporated on the 4th of October, 1795, by the style and title of "ST. PAUL'S CHURCH IN THE TOWN OF EASTCHESTER,"^b in pursuance of an Act passed for the relief of the Protestant Episcopal Church, on the 17th of March, previous. Upon this occasion, William Popham and Lancaster Underhill were elected church wardens ; Philip Pell, Lewis Guion, Isaac Ward, John Reed, Isaac Guion, Abraham Valentine, William Pinckney and William Crawford, vestrymen.

In 1798, the connection between this parish and Yonkers was dissolved,^c and an association formed with Westchester in order to procure a minister. Upon the 9th of March, 1799, Mr. Isaac Wilkins, then in deacon's orders, was called to officiate as minister of the united parishes of West and Eastchester.

In 1801 the Vestry addressed the following letter to the Rector, Wardens and Vestrymen of Trinity Church, New-York :—

TO THE RT. REV. RECTOR AND THE WARDENS AND VESTRYMEN OF THE CORPORATION OF TRINITY CHURCH IN THE CITY OF NEW YORK.

"The wardens and vestrymen of St. Paul's church at Eastchester, in the County of Westchester, from a firm belief of the disposition of the corporation of the Trinity Church to aid and assist their sister Churches in every undertaking or design for encouraging and advancing the interest and increase of their respective congregations ; and also from the consideration of their having heretofore extended their liberality to other Churches whose circumstances were not more needy, are induced to make the following Representation of the situation of the said Church, viz : that it

^a See Report to the trustees of the town of Eastchester as to the title to the burying ground attached to St. Paul's Church at Eastchester, by Rensselaer Ten Broeck, N. Y. 1853.

^b County Rec. Religious Soc. Lib. A. 10, 11, 12.

^c Mr. Cooper's farewell sermon was delivered in St. Paul's Church, June 16th, 1798, from 2 Cor. xiii, 11. In the course of it he alludes to nine years of service at Eastchester.

was built some few years before the Revolution, but left unfinished. That by the depredations commonly attendant thereon, it was greatly injured, the wooden part of it being taken away, whereby the walls were exposed and so much impaired, that shortly after the return of peace, the little remaining part of the former congregation exerted their best, the war having enfeebled their abilities, to put the church in some sort of order for public worship, and engaged a minister, and in conjunction with Westchester do still retain one who promises by his talents as a teacher, with an exemplary conduct, to promote the cause of religion and enlarge the congregation, &c."

In April, 1817, the

REV. RAVAUD KEARNY, A. M.,

succeeded Mr. Wilkins as minister of this parish. He was the son of Philip Kearny, whose grandfather, Michael Kearny, emigrated from Ireland to this country in 1706. He was born at Newark, N. J. 22nd of August, 1791, entered Columbia College in 1808 and graduated Bachelor and Master of Arts in 1812. In 1816 he was ordained deacon, and the year following Priest, by the Right Rev. John H. Hobart, and soon afterwards commenced his labors here. In 1821, he relinquished the rectorship of this parish, and confined himself to the Church at New Rochelle, to which benefice he was called in 1819. Sometime in 1822, he resigned the charge of the latter, and accepted a call to St. Mary's Parish, Maryland, from whence he removed to St. John's Church, Canandaigua, West New-York, and in 1828 took charge of St. Paul's Church, Red Hook, Dutchess County, of which he remained rector until the day of his death. He died 8th of May, 1844. His remains were brought to New-York and interred in the family vault at St. Mark's Church in the Bowery.

Upon the resignation of Mr. Kearny, the

REV. LEWIS P. BAYARD,

from the Diocese of New Jersey, was elected rector of the parish. He continued faithfully to discharge the duties of his office both here and in New Rochelle, until the 14th of October, 1826, when he was succeeded by the

REV. LAWSON CARTER,

for whose successors, see list of rectors.

The first delegates from this parish to the Diocesan Convention, in 1787, were Philip Pell, Sen., and Thomas Bartow.

THE CHURCH.

We have previously shown that the present church edifice was erected in 1765, by the inhabitants of this town. Situated in a pleasant valley, bordering the Aqueanouncke, it presents from the neighboring hills a very picturesque appearance. The building is remarkable for the solid character of its masonry the angles of the edifice being ornamented with rustic quoins, the windows and doors also having rustics. A vestry and school room have just been built, opening into the east end of the church. On the west end, is a neat, square tower of three stages, with narrow lights, terminating in an octangular lantern, containing a bell which bears the following inscription :— "*The Gift of the Rev. Thomas Standard, 1758. Lester & Pack, fecit.*"^a

Immediately above the tower door are inscribed the initials of the principal benefactors, viz. :—P. R. P.—P. P.—D. V.—also a tablet of red sand stone, bearing the date of erection, 1765. The whole edifice has recently undergone considerable repairs ; a new chancel arrangement made, the walls painted in frescoe, and the church newly seated. It deserves to be mentioned that the pulpit and reading desk, were originally placed between the two south windows. Beneath the chancel floor repose the remains of the Rev. Thomas Standard, former rector of the parish, and Mary, his wife. In the gallery is a fine toned organ, presented by George Rapalye, Esq., in 1833, at a cost of \$800. The chandalier and sheds were also his gift.

The communion silver consists of a flaggon, four chalices and paten. The former bears the following inscription :— "*To St. Paul's Church, Eastchester, N. Y. In memory of Mrs. Mary Grigg,^b obt. Jan. 2d, 1844, Æ 71 years.*"

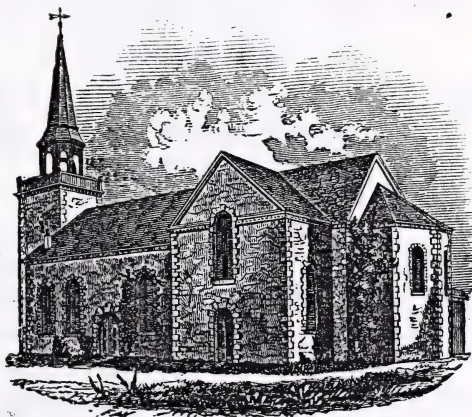
The chalices are inscribed as follows :—1st. "*The gift of*

^a During the Revolutionary War the bell and prayer book, formerly used by the Missionaries of the Ven. Prop. Soc., were buried for safe keeping, on the farm known as the old Ross place, and now owned by E. C. Halsey, Esq.

^b This lady was the daughter of Joshua Pell, Esq., grandson of Thomas Pell, second Lord of the Manor of Pelham.



St. Paul's Church Eastchester—Erected A. D. 1765.



St. John's Church, Yonkers—Erected A. D. 1753.

ederick Van Cortlandt, St. Paul's Church, Eastchester, A. D. 1829." 2d and 3d, marked "A. S."^a 4th, "*St. Paul's Church, Eastchester, N. Y., from Mrs. John Quincy Adams, 1829.*" This chalice is not only rendered valuable by the distinguished lady who gave it, but by the melancholy story associated therewith.^b

In the old church book, occurs the following memorandum:—"To cash paid the Rev. Mr. Cooper, to buy a communion cup, £1 15 7, March 18th, 1793." Near the church is the rectory, built by subscription in the year 1849; it is of native stone with pointed gables, and forms quite a pretty object when viewed from the church Green. Upon the latter, between the ancient locust trees and burial ground, formerly stood the old church, built by the Independents about 1693. This edifice, constructed of wood, was destroyed by fire at an early period of the Revolutionary War.

The church yard which lies on the south and west side of the church, is one of the most extensive in the county.

TOMBSTONES.

M. V. D.	I. P. D. NOVE	I D I D
FEB THE	MBER THE FOVRT	N. 20
14.	ETH. DAY. 1724.	1714
1704		

M. O. D. YE 27. 1726—A. A. AV. YE 1730—JOSEPH. DRAKE. DESESED. MARCH. THE. 16. DAY. 1731. IN. THE. 70⁺ YEAR. OF. HIS. AGE.—HERE. LS. THE. BODY. OF. THOMAS. PINCKNEY. DIED. YE. 1. 1732. EG. 71—HERE. LAYS. THE. BODY. OF. CAP. WILL. PINKNEY. DECES- ED. 11. DAY. OF. MARCH. 1755. AG'D. ABOUT. 75. YEARS —I. O. D. FEB. 1746—O. H. HORRED. DECES. 1D. YE YEAR. 1755—I. ✕ O. DE. JULY. YE 25. 175 —HERE LY-

^a Ann, daughter of James Smith, Esq., whose brother, Col. William Smith, married a daughter of President Adams, and resided on the Ross place in this town.

^b The son of this lady being washed overboard from a vessel in the Sound, was found by one of the church wardens, and brought to this church for interment.

ETH THE BODY OF WILLIAM CRAWFORD : WHO DEPARTED : THIS : LIFE THE 11. DAY : OF NOVEMBER : IN : THE : 51 : YEAR : OF : HIS : AGE : 1747 -- E. W. O. NOVEMBER—M. A + C. JAN 25. 1764—F. O. DEC. 12—MAJOR SAMUEL PELL, OB. 29. DECR. 1786, IN THE 32ND YEAR OF HIS AGE. THUS AFTER RETURNING VICTORIOUS, FROM THE FIELD OF MARS, HE CHEERFULLY OBEYS THE SUMMONS OF ETERNITY FROM WHENCE THERE IS NO RETURN. IN MEMORY OF STEPHEN WARD, ESQ. WHO DIED 8TH DEC'R, 1797, AGED 67 YEARS, 9 MONTHS AND 17 DAYS. SONS OF AMERICA !

Mourn for your country, she has lost a friend,
Who did her rights and liberties defend ;
May rising patriots keep those rights secure,
And hand them down to latest ages pure.
Mourn too, ye friends and relatives who knew
His worth, his kindness, and his love to you ;
But duty bids us all resign, and say,
Thy will be done, who gave and took away.

On a small marble obelisk is the following :—

Sacred
to the memory of the
REV. AUGUSTINE P. PREVOST,
only son of the late Mrs. L. C. Palmer,
who departed this life
on the 15th of November, 1843,
in the 37th year of his age,
and the 8th of his ministry, 7 years of which
he was Rector of St. John's Church,
Canandaigua, N. Y.

Rest from thy labours, blessed spirit rest ;
Tho' early called, God's ways are always best,
Nor need this feeble, partial pen declare
What was thy need, or what thy labours were.
The poor, the desolate, the bad reclaimed,
Are mouths for thee, who never wert ashamed
To own thy Master's cause before the great,
Nor heeded frowns while laying bare their state ;
A weeping flock, like children mourn the loss
Of their lov'd Pastor. Stedfast on the Cross
He kept their gaze—" Watch," was his latest cry,

"Neither is he that planteth anything, neither he that watereth, but God that giveth the increase."—1st. Cor. 3d Chap., 7th Verse.

RECTORES DE EASTCHESTER.

TEMP. INST.	RECTORES.	VACAT.	PATRONS.
19 Nov. 1702,	Rev. John Bartow, Cl. A. M. pr. mort.	War. and Ves.	
8 July. 1727,	" Thos. Standard, Cl. A. M.	"	"
12 June 1761,	" John Milner, Cl. A. M. pr. resig.,	"	"
3 Dec. 1766,	" Sam. Seabury, Cl. A. M.	"	"
9 Mar. 1799,	" Isaac Wilkins, Presb. D. D. pr. mort,	"	"
Apr. 1817,	" Ravaud Kearny, Presb. pr. resig.	"	"
14 Oct. 1826,	" Lawson Carter, Presb.	"	"
1836,	" John Grigg, Presb.	"	"
25 July 1837,	" Robert Bolton, Presb.	"	"
1846,	" Edwin Harwood, Presb.	"	"
22 Aug. 1847,	" Henry E. Duncan, Presb.	"	"
1 Feb. 1852,	" William S. Coffey, Presb., present incumbent.		

NOTITIA PAROCHIALIS.

A. D. 1728,	Baptisms, —,	Communicants, 30,
1817,	" 45,	" 48,
1847,	" 15,	" 35,
1853,	" 16,	" 46,

In 1710, the population of Eastchester, was 314,

1840, " " 1,502,

1850, " " 1,680.

PEW HOLDERS IN 1787-8.

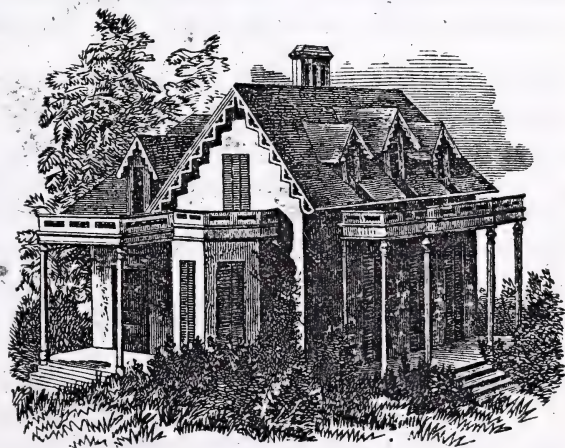
Charles Guion, James Morgan, Sen., Lewis Guion, Samuel Webb, Stephen Ward, Philip Pell, Minister's seat, William Pinkney, Thomas Bartow, Anthony Bartow, Gilbert Valentine, John G. Wright, Lewis Guion, Charles Morgan, Augustus and Frederick Van Cortlandt, Israel Underhill, William Barton, Lancaster Underhill, Alexander Fowler, David Huestice, Moses Fowler, William Stanton, Moses Hunt, Philip Rhinelander, Benjamin Morgan, Elisha Shute, Daniel Townsend, Isaac

Ward, Daniel Williams, Israel Honeywell, William Fowler, Rem Rapelye, William Crawford, Caleb Morgan, Benjamin Drake, Theodosius Bartow.

WARDENS OF ST. PAUL'S CHURCH.

1795 to 1803.

William Popham,	Lancaster Underhill.
1804.	
Lancaster Underhill,	Rem Rapelye.
1805-7.	
Lancaster Underhill,	Jeronemus Alstyne.
1808-9.	
Lancaster Underhill,	Lewis Guion.
1810-16.	
Lancaster Underhill,	Isaac Ward, Sen.
1817-24.	
Lancaster Underhill,	William Popham.
1825-47.	
John Townsend,	Philemon Fowler.
1848-52.	
Philemon Fowler,	Robert Bartow.
1853.	
Nathaniel Valentine,	Samuel T. Carey.



St. Paul's Rectory, Eastchester.

HISTORY

OF THE

PARISH AND CHURCH

OF

NEW ROCHELLE.

THE parish of New Rochelle, which formerly constituted a portion of the Manor of Pelham, was originally included in the two grants made by the Indians in the years 1640 and 1649, to the Dutch West India Company, but no settlement was actually commenced upon it until long after Thomas Pell's purchase from Wampage and other Indian sachems, which occurred in 1654.

Upon the 6th day of October, 1666, Richard Nicolls, Governor of the Province, did give, grant, ratify and confirm unto Thomas Pell, gentleman, all that tract of land lying to the eastward of Westchester bounds, (subsequently known as the Manor of Pelham,) &c., "which said tract of land had been purchased of the Indian proprietors, and ample satisfaction given for the same."

In 1669, the patentee devised the whole Manor of Pelham to his nephew, John Pell, who obtained a further confirmation for the same from Thomas Dongan, Governor of the Province, on the 29th of October, 1687.

Upon the 20th of September, 1689, we find John Pell, Lord

of the Manor of Pelham, and Rachel his wife, conveying to Jacob Leisler, of the City of New-York, merchant,—“All that tract of land lying and being within the Manor of Pelham, containing 6000 acres of land, &c.,” (the present township of New Rochelle.) “The grantee, and his heirs and assigns yielding and paying unto the said John Pell, his heirs and assigns, Lords of the Manor of Pelham, as an acknowledgment, one fat calf on every four and twentieth day of June, yearly, and every year forever, if demanded.”^a

Throughout the year, 1690, we find Jacob Leisler, the above grantee, releasing to the exiled Huguenots, the lands which he had purchased in their behalf.

The Huguenots, or French Protestants of France, who gave the town the name it now bears, came directly from England, and were a part of the 50,000 persecuted, who fled into that country four years before the revocation of the Edict of Nantes. This is confirmed by the charter of Trinity Church, in New Rochelle, wherein they specify that “they fled from France in 1681.”^b

The persecution which the Huguenots underwent has scarce its parallel in the history of religion; though they obtained a peace from Henry III, in 1576, it was only of short continuance, and their sufferings, mitigated by the famous Edict of Nantes, granted to them in 1598 by Henry IV., were again renewed after the revocation of this Edict, by Louis XIV., in 1685.

8 The retrospect of Saurin, a son of one of the Protestant refugees, and a celebrated preacher at the Hague, is at once eloquent and historical. “A thousand dreadful blows,” said the preacher, “were struck at our afflicted churches, before that which destroyed them; for our enemies, if I may use such an expression, not content with seeing our ruin, endeavoured to

^a “Whenever the fat calf was demanded by the Lords of the Manor (on the Festival of St. John the Baptist,) each Huguenot paid his proportion towards its purchase.”—See Hist. of Westchester, vol. i. p. 376.

^b See Charter of Trinity Church.

taste it. One while, edicts were published against those, who foreseeing the calamities that threatened our churches, and not having power to prevent them, desired only the sad consolation of not being spectators of their ruin. Another while, August, 1669, against those, who, through their weakness, had denied their religion, and who, not being able to bear the remorse of their consciences, desired to return to their first profession. One while, May, 1679, our pastors were forbidden to exercise their discipline on those of their flocks, who had abjured the truth. Another while, June, 1680, children of seven years of age, were allowed to embrace doctrines, which the Church of Rome allows, are not level to the capacities of adults. June, 1681, a college was suppressed, and then a church shut up, January, 1683. Sometimes we were forbidden to convert infidels; and sometimes to confirm those in the truth whom we had instructed from their infancy; and our pastors were forbidden to exercise their pastoral office any longer in one place than three years. Sometimes the printing of our books was prohibited, July, 1685, and sometimes those which we had printed, were taken away. One while, we were not suffered to preach in a church, September, 1685, and another while, we were punished for preaching on its ruins; and at length, we were forbidden to worship God in public at all. Now, October, 1685, we were banished; then 1689, we were forbidden to quit the kingdom on pain of death. Here, we saw the glorious rewards of some who betrayed their religion; and there, we beheld others, who had the courage to confess it, a haling to a dungeon, a scaffold, or a galley. Here, we saw our persecutors drawing on a sledge the dead bodies of those who had expired on the rack. There we beheld a false friar tormenting a dying man, who was terrified on the one hand, with the fear of hell, if he should apostatize, and on the other, with the fear of leaving his children without bread, if he should continue in the faith; yonder, they were tearing children from their parents, while the tender parents were shedding more tears for the loss of their souls than for that of their bodies or lives."

The exclamation of the same preacher, in another sermon on some public occasion, bewailing the miseries of his exiled countrymen, reminds us of the "Lamentations," of the prophet over Jerusalem and his captive brethren at Babylon. The apostrophe to Louis XIV. is admirable. "Are our benedictions exhausted? Alas! on this joyful day can we forget our griefs? Ye happy inhabitants of these provinces, so often troubled with a recital of our afflictions, we rejoice in your prosperity; will you refuse to compassionate our misfortunes? And you *fire-brands plucked out of the burning*, sad and venerable ruins of our unhappy churches: my dear brethren, whom the misfortunes of the times have cast on this shore, can we forget the miserable remnants of ourselves? O, ye groaning captives, ye weeping priests, ye sighing virgins, ye festivals profaned, ye ways of Zion mourning, ye untrodden paths, ye sad complaints, move, O! move all this assembly. *O! Jerusalem, if I forget thee, let my right hand forget her cunning. Not remember thee! Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy! O, Jerusalem, peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, peace be within thee!* May God be moved, if not with the ardor of our prayers, yet with the excess of our afflictions; if not with our misfortunes, yet with the desolation of his sanctuaries; if not with the bodies we carry all about the world, yet with the souls that are torn from us!"

"And thou, dreadful prince, whom I once honoured as my king, and whom I yet respect as a scourge in the hand of Almighty God, thou also shalt have a part in my good wishes. These provinces, which thou threatenest, but which the arm of the Lord protects; this country, which thou fillest with refugees, but fugitives animated with love; these walls, which contain a thousand martyrs of thy making, but whom religion renders victorious, all these yet resound benedictions in thy favour. God grant, the fatal bandage that hides the truth from thine eyes may fall off! May God forget the rivers of blood, with

which thou hast deluged the earth, and which thy reign hath caused to be shed ! May God blot out of his book the injuries which thou hast done us, and, while he rewards the sufferers, may he pardon those who exposed us to suffer ! O, may God who hath made thee to us, and to the whole Church, a minister of his judgments, make thee a dispenser of his favours, and administrator of his mercy.”^a

M. Claude, a distinguished defender of the Reformed Church, referring to the “dragoons,” who were sent to the Protestants to extort from them an abjuration, says :—“ They cast some into large fires, and took them out when they were half roasted. They hanged others with large ropes under the arm-pits, and plunged them several times into wells, till they promised to renounce their religion. They tied them like criminals on the rack, and poured wine with a funnel into their mouths, until being intoxicated, they declared that they consented to be Catholics. Some they slashed and cut with penknives ; others they took by the nose with red-hot tongs, and led them up and down the rooms till they promised to turn catholics.”^b

“Wearied with incessant persecution, and despairing of repose around their native hearths, the Huguenots began to leave France for more secure regions. The Protestants of other states and kingdoms opened their arms to receive them ; no less than five hundred thousand thus escaped, and found homes in Germany, Holland, and England.”^c “King Charles II. granted letters of denization in council, under the great seal, and assured the exiles, that, at the next meeting of the Parliament, he would introduce a bill, by which they should be naturalized, relieved them at the moment from importation duties and passport fees, and encouraged voluntary contributions for their support.” This order was issued on the 28th of July, 1681, the same year

^a “Memoir of the French Protestants, who settled at Oxford, Mass., A. D., 1686, &c., by A. Holmes, D. D., Corresponding Secretary of Mass. Hist. Soc., in 1830.”

—See Collection of Mass., Hist. Soc., vol. ii. 3d series.

^b Mr. Disosway’s Sketch of the Huguenots.

^c Smedley’s History of the Reformed Religion, vol. iii. p. 217.

in which the Huguenots of New Rochelle, fled from France ; conclusive evidence that they constituted a portion of those exiles who accepted the royal offers and afterward, under the patronage of the government, purchased and settled here in 1689. The state of the Huguenots at the time of the revocation was evidently insupportable, as they drew nigh that crisis there were harbingers of "the windy storm and tempest." A declaration against them in 1681, was the forerunner of the revocation of the Edict of Nantes.^a The Huguenots were aided in their escape from France, by the English vessels that lay for some time off the Island of Rhé, opposite La Rochelle, in which they were conveyed to England.^b Tradition says, that they were subsequently transported to this place in one of the King's ships, and landed on Davenport's neck, at a place afterwards called Bauffet's, or Bonnefoy's Point. Soon after their arrival, we find them thus addressing Governor Fletcher :—

PETITION FROM NEW ROCHELLE.

"To His Excellency Coll. Benjamin Fletcher, Governor in Chief, and Captain General of ye Province of New-York, and dependencies, &c.

The humble petition of ye inhabitants of New Rochelle,

HUMBLY SHEWETH,

That your petitioners having been forced by the late persecutions in France to forsake their country and estates, and flye to ye protestant Princes. Their Majestyes by their proclamation of ye 25th of Aprill, 1689, did grant them an azile in all their dominions, with their Royall protection ; wherefore they were invited to come and buy lands in this province, to the end that they might by their labour help the necessities of their families, and did spend therein all their smale store, with the help of their friends, whereof they did borrow great sums of money. They are above twenty

^a Hist. of Louis XIV. 6, 13.

^b Smedley's Hist. of the Reformed Religion, vol. iii. p. 217.

(*MS. torn*) poor and needy, not able
 tles and clothing, much
 they did hitherto beare above their
 thereby reduced to a lamentable condition,
 as having been compelled to sell for that purposs the things
 which were most necessary for their use. Wherefore your pe-
 titioners humbly pray.

That your Excellency may be pleased to take their case in
 serious consideration, and out of Charity and pity, to grant
 them for some years what help and priviledges your Excel-
 lency shall think convenient.

And your petitioners in duty bound shall ever pray, &c.

THAUUET,

ELEI COTHOUNEAU."^a

The settlement of the present village was commenced by
 these sufferers, for conscience' sake, soon after the purchase of
 the town in 1689, who gave it the name it now bears, in re-
 membrance of their

"Own Rochelle, the fair Rochelle,
 Proud city of the waters."



Coeval with the foundation of the village was the organization
 of a church, in forming which, the Huguenots appear to have
 adhered to the principles, and as far as they were able at that

^a Doc. Hist. of New-York, vol. iii. p. 926.

time, to have maintained the Articles, Liturgy, Discipline and Canons, according to the usage of the Reformed Church in France. "It was for their religion that they suffered in their native country; and to enjoy its privileges, unmolested, they fled into the wilderness."

As soon as the Church was organized, the most active measures were taken for the erection of an edifice. Provision had been partly made for this purpose, in the grant to Jacob Leisler on the 20th of September, 1689. It was there declared that John Pell, Lord of the Manor, with the consent of Rachel, his wife, did (besides the six thousand acres) give and grant "To the said Jacob Leisler, the further quantity of one hundred acres of land for the use of the French Church, *erected or to be erected* by the inhabitants of the said tract of land."

The first church edifice of which anything is known, was built by the Huguenots, about 1692-3. It was constructed of wood and stood on the property of William Wood, in the rear of the Mansion House, and close to the old Boston post road. ^a Near the same time, Louis Bongrand "Did give unto the inhabitants of New Rochelle a piece of land forty paces square, for a churchyard to bury their dead."^b A house and about three acres of land were subsequently given by the town to the church forever.^c

At this early period the inhabitants appear to have enjoyed the ministrations of the

^a Several aged inhabitants of this town, still living, remember the old church which was destroyed soon after the Revolutionary War.

^b "Louis Bongrand purchased of Jacob Leisler and Elsie his wife, 31 May, 1690, and sold to Francis Tierens and Valentine Cruger, on the 22d June, 1693. In the conveyance of the latter to Joost Bane, 9th May, 1698, the above gift is specified."—New Rochelle Town Rec. p. 70. "In a deed from Lewis Guion to Zacarie Engevin, &c., on the 26th Dec., 1701, the former was to 'have a particular lane or road' to serve the latter 'from Boston road going to the church yard, all along the swamp, &c., making a door (gate) which shall be shut by those who will make use of it, &c.'"—New Rochelle Town Rec. page 20.

^c See Mr. Bartows letter to Sec. Nov. 15, 1722. See also Mr. Stoupe's letter to the same, Dec. 11, 1727.

REV. DAVID BONREPOS, D. D.;

a French Protestant minister, who accompanied the first settlers in their flight from France. His name, as pastor of the French Colony at New Rochelle, appears in the following letter to Governor Leisler:—

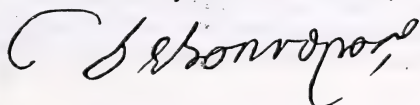
SIR,

“I have too much respect for your orders, not to execute them punctually; so, that pursuant to what you did me the honour lately to give me; I spoke to the principals of this new Colony about the nomination of some persons for the vacant offices of Justice of the Peace, but as the condition you require—that is a knowledge of the English tongue—has precluded them from making the election of two or three, according to your order, they cannot pitch upon any except Mr. Strang, saving your approbation, which if you will have the goodness to accord them, you will oblige them infinitely.

Mr. Pinton has also delivered me this day, an order to be communicated to the ^{sd} inhabitants relative to the election and nomination of assessors, collectors and commissaries, for levying, imposing and receiving taxes for his Majesty's service. The time is very short, since it is the twenty-seventh instant they must be at Westchester, but they look for some forbearance and delay from your goodness, in case, notwithstanding their diligence, they may not be able punctually to answer. It is not through any unwillingness to exert themselves to meet it, but you know their strength as well as I. Notwithstanding, despite their poverty and misery, they will never lack in submission to the orders on behalf of his Majesty, both for the public good and interest. This they protested to me, and I pray you to be persuaded thereof. I am with respect, and I pray God for your prosperity, Sir,

Your very humble

and very obedient servant,



Pastor of this French Colony.

Address

a Monsieur,

de Leislar,

Lieut. Gouverneur pour le

Roy d'Angleterre, du fort

William a la Nole York."^a

Nothing is known with regard to the Rev. David de Bonrepos' ministry or character. He must have resigned his charge here in 1694, for the Rev. John Miller, describing the Province of New-York in 1695, says:—"There is a meeting house at Richmond, (Staten Island) of which Dr. Bonrepos is the minister. There are forty English, forty-four Dutch and thirty-six French families." Upon the 9th day of March, 1696, "David de Bonrepos, of New York city, Doctor of Divinity, and Blanche his wife, did grant to Elias de Bonrepos, of New Rochelle, husbandman, all that certain parcel of land situate and lying at New Rochelle in the Manor of Pelham, &c., containing fifty acres of ground. &c."^b

The following entry occurs in the Town Records:—"The year of grace, 1693, we, the elders of the Church of New Rochelle, in the Province of New-York, according to the intention and will and desire of the inhabitants of this said Church, have accorded to Ambroise Sicard, Jun. and Daniel Sicard, to convert into a rent at six per cent., the forty shillings which they owe for ten acres of land sold them by the said inhabitants, &c., and begin to pay the rent from the first to the last of May of the year 1694. Signed, Thauvet Ecotonneau, Tmacher Theroude, Guillaume le Conte, Daniel Strang."^c

By an Act of General Assembly passed on the 24th of March,

^a Doc. Hist. of N. Y. vol. ii. 304, 5.

^b Town Rec. Lib. A. 112. "Upon the 6th of Feb., 1695-6, letters of denization were granted to David Bonrepos and others. Elias Bonrepos was licensed to keep school within ye Town of Rochelle upon the 23d of June, 1705."—Albany Deed Book, vol. x. 65. "Letters of administration were granted to Martha Bonrepos, wife of David Bonrepos, 25th of Oct., 1711."—Surrogate's office, N. Y., Lib. viii. 61.

^c Town Rec., Lib. A. 23.

1693, (which was subsequently confirmed) the Manor of Pelham became one of the four districts or precincts of Westchester Parish. In 1702, New Rochelle contributed towards the rector's maintenance and poor of the parish, £7 3s. In 1720 her quota had increased to £12, 14, 1½.

The next minister of the French Reformed Church at New Rochelle was the

REV. DANIEL BONDET, A. M.,

a native of France. He was born in the year 1652, studied theology at Geneva and afterwards entered the ministry. On the revocation of the Edict of Nantes, he fled from France to England,^a here he received Holy Orders from the Right Rev. Henry Compton, Lord Bishop of London, and soon after accompanied the French emigrants who arrived at Boston, Mass, in the summer of 1686.^b For eight years he was employed by the Corporation for Propagating the Christian Faith among the Indians^c at a place called New Oxford, near Boston, and was also a minister of the French congregation there, as appears from a letter written by him to some person in authority (probably Governor Dudley) complaining of the sale of rum to the

^a "Upon the revocation, the rest of the ministers were allowed fifteen days for their departure: but it can hardly be believed to what cruelties and vexations they were exposed." . . . "And yet, (adds the English historian) through rich mercy, very few revolted; the far greatest part of them escaped, either into England, Holland, Germany or Switzerland; yea, and some are now in New England."—Synodicon Introd.

^b "In Sept., 1686, £26 were contributed for the relief of the French Protestants who came to New England."—See Mass Hist. Coll. 3d series, vol. IV. 62. "In 1693, Cotton Mather speaks of Mr. Bondet, as a faithful minister 'to the French congregation at New Oxford, in the *Nipmug* country.'"—Magnalia. B. VI. c. vi. § 2. vol. ii. p. 382. 8vo. ed. Hart. 2 vols. 1820.

^c "On the restoration of Charles II., the charter for the Promoting and Propagation of the Gospel of Jesus Christ in N. E. (founded in 1649) was renewed through the influence of Mr. Ashurst and Richard Baxter, with the Lord Chancellor Hyde, and the powers under it were enlarged: for now the corporation was styled "The Society for the Propagation of the Gospel in New England and the parts adjacent in America."

Indians, "without order and measure," and of its baneful effects—the date is lost, with a line or two at the beginning, but is endorsed *Mr. Daniel Bondet's representation referring to New Oxford, July 6th, 1691.*^a

Mr. Bondet must have continued his labors at New Oxford and its vicinity until near 1695, for in another communication, we find that "In 1695 Mr. Bondet, a French Protestant minister, preached to the Nipmug Indians." After this, we hear no more of him at New Oxford.^b He probably removed to this place sometime during the Summer or Fall of 1695, for the inhabitants of New Rochelle addressing the Propagation Society in 1709, declare that "By the assistance of Colonel Heathcote they had been provided fourteen years ago with a worthy minister, Mr. Daniel Bondet, ordained by the Bishop of London."^c To this event, Col. Heathcote himself alludes in a letter to the Society dated 10th of April, 1704:—"I did propose to the Vestry of Westchester a medium in that matter, which was, that there being at Boston a French Protestant minister, one Mr. Bondet, a very good man, who was in orders by my Lord of London, and could preach both in English and French, and the people of New Rochelle being destitute of a minister, we would call Mr. Bondet to the living, (of Westchester) and the parish being large enough to maintain two, we would likewise continue Mr. Mather and support him by subscriptions. The Vestry seemed to be extremely well pleased with this proposal and desired me to send for Mr. Bondet, which I immediately did, hoping by that means to bring them over to the Church, but Mather apprehending what I aimed at, persuaded the Ves-

^a "Soon after the revocation of the Edict of Nantes, Jos. Dudley and other proprietors, brought over thirty French Protestant families into this country and settled them upon the easternmost part or end of the said tract of land, now known by the name of Oxford."—Oxford Town Records.

^b His name does not occur in a list of the principal inhabitants in 1696, the year the settlement was broken up by an incursion of the Indians.

^c See Charter of Trinity Church.

try to alter their resolutions and when he came they refused to call him."^a

So that projection failing, (of inducting Mr. Bondet to the Parish of Westchester) Colonel Heathcote obtained his services for the French Church at New Rochelle. At this early period both Mr. Vesey of New-York and Mr. Bondet, preached in several parts of the Country and administered the rite of Holy Baptism. Mr. Bondet's destitute condition soon after his settlement, is proved by the following document:—

PETITION OF REVEREND MR. BONDET, OF NEW
ROCHELLE.

[TRANSLATED FROM THE FRENCH.]

"To His Excellency Milord Cornbury, Governor and
Commander in Chief.

MY LORD,

I most humbly pray your Excellency to be pleased to take cognizance of the petitioners condition.

I am a French refugee minister, incorporated into the body of the ministry of the Anglican Church; I removed about fifteen years ago into New England with a company of poor refugees, to whom lands were granted for their settlement, and to provide for my subsistence, I was allowed one hundred and five pieces per annum, from the funds of the corporation for the propagation of the Gospel among the savages. I performed that duty during nine years with a success approved and attested, by those who presided over the affairs of that Province.

The murders which the Indians committed in those countries caused the dispersion of our company, some of whom fell by the hands of the barbarians. I remained after that, two years in that province expecting a favorable season for the reestablishment of affairs, but after waiting two years, seeing no appearance, and being invited to remove to this Province of New-

^a See Westchester Parish, p. 25.

York, by Colonel Heathcote, who always evinces an affection for the public good, and distinguishes himself by a special application for the advancement of religion and good order, by the establishment of churches and schools, the fittest means to strengthen and encourage the people, I complied with his request and that of the Company of New Rochelle, in this Province, where I passed five years on a small allowance promised me by New Rochelle, of one hundred pieces and lodging, with that of one hundred and five pieces which the corporation continued to me until the arrival of milord Belamont who, after indicating his willingness to take charge of me and our Canton, ordered me thirty pieces in the Council of York, and did me the favor to promise me that at his journey to Boston he would procure me the continuation of that stipend that I had in times past. But having learned at Boston, through Mr. Nanfan, his lieutenant, that I annexed my signature to an ecclesiastical certificate which the churches and pastors of this Province had given to Sieur Delius, Minister of Albany, who had not the good fortune to please his late Lordship, his defunct Excellency cut off his thirty pieces which he had ordered me in his Council at York, deprived me of the Boston pension of twenty-five pieces, writing to London to have that deduction approved, and left me, during three years last past in an extreme destitution of the means of subsistence.

I believed, my Lord, that in so important a service as that in which I am employed, I ought not to discourage myself, and that the Providence of God which does not abandon those who have recourse to his aid by well doing, would provide in its time for my relief.

Your Excellency's equity ; the affection you have evinced to us for the encouragement of those who employ themselves constantly and faithfully in God's service induce me to hope that I shall have a share in the dispensation of your justice to relieve me from my suffering, so that I may be aided and encouraged to continue my service, in which, by duty and gratitude, I shall continue with my flock to pray God for the preservation of your

person, of your illustrious family and the prosperity of your government. Remaining your Excellency's most humble and most respectful servant."

Daniel Bondet a

" Order and Report on the above.

At a Council held at ffort Wm. Henry, this 29th day of June, 1702.

Sa: Sh : Broughton, }		Caleb Heathcote, Esq., John
Garrard Beekman, }	Esqrs.	Bridges, Doctor of Laws.
Rip Van Dam, }		

Upon the motion of Coll : Heathcote that the Minister of New Rochelle had formerly a salary allowed him out of the Revenue which the late Earl of Bellamont deprived him of, it is hereby ordered that the petition of the said Minister formerly D^d to his Excellency, be referred to the s^d Coll : Heathcote, who is to examine into the allegations and report the same.

By order of His Excellency and Council,

B. COSENS, Cl'k Council."

" May it please yr Excell :

In obedience to yr Excell commands : I have examined into the allegations of the within Petition and do find that the Petitioner was employed about fifteen years ago by the corporation for propagating the Xtian ffaith amongst the Indians at a place called New Oxford, near Boston, with the allowance of a salary of £25 a year, where he consumed the little he brought with him from ffrance in settling himself for that service, and being afterwards by reason of the War compelled to fly from thence, his improvements where wholly lost. During the time of his stay there, which was about eight years, it appears by a certificate under the hands of the late Lieut. Governour Stoughton, of Boston, Wait Wintrope, Increase Mather and Charles Morton, that he with great faithfulness, care and industry, discharged

his duty, both in reference to Xtians and Indians, and was of an unblemished life and conversation. After his being called to New Rochelle the Corporation afore-mentioned, in consideration of his past services and sufferings, were pleased still to continue him his salary, which he enjoyed until the arrival of the late Earl of Bellamont, who having settled £30 a year upon him out of the Revenue, used afterwards his interest with the said Corporation to take off the salary, they had all along allowed him, which no sooner was effected but he immediately suspended him also from the £30 a year he had settled upon him, by which means the Petitioner is left with a very deplorable condition, not being able with the salary that is allowed him at New Rochelle, which is only £20 a year to support himself and family. All which is humbly submitted by

Yr Excell's obedient humble servant,

CALEB HEATHCOTE."^a

It is a singular fact that the first settled Episcopal minister in this country should have been a French Protestant refugee, and that New Rochelle, the favorite asylum of the Huguenots, should claim the honor of having called him.

Upon the 20th of November, A. D. 1700, "Sir John Pell ^b and Rachel his wife, granted to Daniel Sampson and Isaac Cantin, one hundred acres, provided that the purchasers and their assignees, shall do suit and service, now or at any time hereafter, from time to time in the Manor Court, *and pay their proportion to the minister of the place.*" ^c

"In consideration of £100—150 acres, beginning at the end of 25rods westward from the marked tree, said to be marked for the division lines of the French, in New Rochelle purchase, being between the land of the said Pell and the foresaid purchase."

"July the 22nd, 1700. In a General Assembly of the inhabitants of this place, according to Justice Mott's warrant, it has

^a Doc. Hist. of New-York, vol. iii. pp. 929, 930, 931, 932.

^b So styled in the Town Records.

^c Town Records, p. 10.

been agreed by the plurality of votes, that above the hundred acres of land given by Sir John Pell *for the church of this place*, the said one hundred acres shall be taken on the undivided land, according to the choice of the *elders of the church*, as they will find the more profitable for the church and people."^a

At a meeting of the Justices and Vestry, held in the town of Westchester, on the 5th day of May, 1704, appeared Mr. Peter Hulse, (constable for the town of New Rochelle in 1702,) who produced two receipts for £5, the minister's rate for that year."^b

The clergy of New-York, addressing the Society on the 17th of October, 1704, say:—"Mr. Daniel Bondet has gone further and done more in that good work (converting the heathen,) than any Protestant minister that we know, we commend him to your pious consideration as a person industrious in ye service of the Church and his own nation, ye French, at New Rochelle."

The following is Dr. Bondet's first letter to the Secretary of the Venerable Society.

MR. BONDETT TO THE SECRETARY.

"New Rochelle, July 24th, 1707.

SIR,

Col. Heathcote has done me the favor to communicate to me the extract of a letter, where you make mention to him of me, and the part the Honorable Society is pleased to take in what concerns my life and service. If it had pleased God that the ships had come hither, which he expected, I doubt not but according to your opinion, I had had proofs of their good will and approbation, as also directions from my Lord Bishop of London, concerning those things whereof I did myself the honour to inform his Lordship, with the testimony of several eminent and creditable persons. 'T'would be needless, Sir, to repeat things whereof my Lord of London and the Honorable Society are fully informed. I'll only say for my comfort and the honour of my service, that amongst the many misfortunes that have hap-

^a Town Records, Lib. A, p. 5.

^b Westchester Vestry Book.

pened to me, never any one opened his lips to reproach me of my life and doctrine, and God has supported me in all those cases in which men have abandoned me. I immediately looked upon that which his Excellency, my Lord Cornbury, ordered me out of Her Majesty's revenue as a sure fund, but the payment thereof is so remote from one another that I am ready to perish in the mean time, insomuch, that 'tis very surprising to all them that hear it. My Lord is so kind as to give me some warrants, but to this hour I have some by me of four years standing, whereof Mr. Neau is soliciting one with Mr. Bearsly, the Receiver, without being able to get anything. The favor I ask of you, Sir, and the Honourable Society, is, that you would be so good as to get me such an order from the said Society as you shall judge most proper for the payment of my arrears, and if it be Her Majesty's good pleasure to confirm to me what two Governours, by the advice of the Council have ordered as a necessary provision for my subsistence, viz., £30 out of Her Majesty's revenue, and that pension be paid to me quarterly according to the time of its establishment. If I obtain this favour of the Honourable Society, I shall be obliged to you for having contributed thereunto by your representation according to your justice and charity. I pray God to give us the opportunity of giving satisfaction to that venerable body (whereof you are a member) by the joyfull tidings of the great progress which the Gospel makes in these parts, through their great care and piety. I have seen with pleasure the beginning of Mr. Neau's exercises, as also, from time to time, the progress and good order of his proselytes. It were to be wished that the civil powers would take the same care of the slaves in the country. I have often proposed this to our company, among whom there are several slaves; the poor creatures might easily receive the same edification by the care of the minister in their several places; if that was recommended in such a manner that the servants, the masters and pastors, might understand that this order which our superiors require is both reasonable and just. I should be always ready, if it pleased the Lord with his help, to discharge my duty and

follow the directions which shall be given me by my superiors, for whom I will continue to pray heartily that God would direct them how to labour successfully in all things for the advancement of his glory in the midst of his people, and that he would please to continue unto you life and grace to further his work in your generation.

I am, Sir, &c., &c.,

DANIEL BONDET."*

The following extract, from a letter of Col. Heathcote to the Secretary, shows that the Society must have immediately granted the favour which Mr. Bondet so earnestly solicited. The writer also recommends the payment of an annual salary to Mr. Bondet, and that he be directed to use the English Liturgy at all times :—

COLONEL HEATHCOTE TO THE SECRETARY.

[EXTRACT.]

"Mannor of Scarsdale, Dec. 18th, 1707.

WORTHY SIR,

I desire my hearty thanks may be given them for their favours in remembering Mr. Bondet, and it was truly a seasonable relief to him, he having for many years been only fed with fair promises from the Government, being, I think, at this time about four years in arrear. As to what you mention of my Lord of London recommending him to our Governour, I can't tell what service it may do him to his Lordship's successor ; but it will be of little use or service to him now. As for his being able to preach in English, I do assure you he can and doth it every third Sunday, using the liturgy of our Church in the town where he lives, which is part of and belongs to Mr. Bartow's parish and where he hath to this day never preached one sermon, although they contribute one-fifth part or thereabouts towards his maintenance. Now, if the Society think fit to settle a constant allowance on Mr. Bondet, he must then be directed

* New-York, MSS. from archives at Fulham, vol. i. pp. 163-4-5, (Hawks.)

by my Lord of London, at all times, whether he preacheth in English or French, to use our liturgy, which he above all things desires, and it will then be advisable that common prayer books in French be sent over for his congregation. And as to the improvement of his time, that he may not receive the Society's money without doing them service for it; when notice is given that they have been pleased to establish him, Mr. Muirson, Bartow, Colonel Morris and myself, will have a meeting, and taking to our assistance the soberest inhabitants of the country, we will consider of the properest ways not only for improving Mr. Bondet, but likewise at the same time think of the most effectual means for taking care, besides the two parishes, of such parts of the country as are included in neither; and had I not formerly been opposed, this had not been to be done now; and in case any of the missionaries shall refuse a reasonable compliance the Society shall most faithfully have an account thereof, that if by them they can't be persuaded to their duty, their allowances may be withdrawn, for I can't tell what others may think of it, but for my own part, to connive at the misapplication of the money given to that pious use, I think to be equal to one's being concerned in plundering of churches."^a

At first, Mr. Bondet used the French Prayers, according to the Protestant churches of France; and subsequently on every third Sunday, as appears by the above letter, the Liturgy of the Church of England; but in 1709 his congregation, with the exception of two individuals, followed the example of their French Reformed brethern in England, by conforming to the English Church. This memorable event is thus recorded in the charter: "That on the 12th day of June, in the year of our Lord, one thousand, seven hundred and nine, all the inhabitants of the Township of New Rochelle, who were members of the said French Church, excepting two, unanimously agreed and consented to conform themselves, in the religious worship of their said Church, to the Liturgy and rites of the Church of

^a New-York, MSS. from archives at Fulham, vol. i. pp. 167, 168, 169, (Hawks.)

England as established by law, and by a solemn act or agreement did submit to, and put themselves under the protection of the same."

Six days prior to their conformity, the members of the church addressed the following letter to Colonel Heathcote. This was probably the document alluded to in his letter of the 12th, which Mr. Bondet read at the meeting:—

"New-York, June 6th, 1709.

HONOR'D SIR,

Since it is by your charitable assistance and concurrence that the company of New Rochelle find themselves provided with the ministry, that your prudence and wise management hath hitherto composed and aswaged our difficulties about these matters of Church settlement; we have thought that it was our duty and that it should be your pleasure of charity, to assist us with your presence and directions, that we may come to some terms of Resolution for to have our Church in full conformity with the national Church of England, and for to have the protection and assistance of the rules and encouragers of the same, that the service of God may be established in our place according to that holy rule, and the weakness of our place considered, that she may be enabled to support the charges of the ministry, as your Honor knows enough of our circumstances, be upon that trust of your candour, sincerity and charity, for refuge Protestants, well meaning in the duties of our holy religion. We remain,

Honor'd Sir,

Your most humble and dutiful servants,

ELIAS BADEAU,
ADREW RENEAU,
J. LEVILLAIN.

[Signed by twenty-six others."a]

The services on this occasion were held in the old wooden

^a New-York, MSS. from archives at Fulham, vol. i. pp. 189-90. (Hawk's.)

church, erected in 1692-3, upon Monday, June the 13th, A. D. 1709.^a Mr. Bartow, the rector of the Parish, who was present and read prayers, gives the following account to the Secretary of the Venerable Propagation Society :—

[EXTRACT.]

*" From Westchester in New - York, in America,
June 10th, 1709.*

SIR,

This night being Friday, Mr. Sharp is come to my house on his way to Rye where he intends to preach next Sunday, and I have appointed to meet him at New Rochelle next Monday, to try if we can persuade Mr. Bondet's congregation to conform to the Church of England, which if they will do, Col. Nicholson has engaged to procure their minister (Mr. Bondet) an allowance from the Society, whom they are not able to maintain in regard the £30 per annum, formerly paid out of the Queen's revenue is discontinued.

" Tuesday, June 14th.

I was at New Rochelle yesterday, where I read the service of our Church and Mr. Sharpe preached a sermon, and Colonel Heathcote being there likewise, after sermon, we proposed their conformity to the Liturgy of the Church of England, to which they all who were there present (the chief and principal inhabitants) assented, as you will see by their several names subscribed to the writing sent by Col. Heathcote, to which I refer you.

JOHN BARTOW."^b

Colonel Heathcote, who was also present on the occasion, thus writes :—

COL. HEATHCOTE TO THE SECRETARY.

" Manor of Scarsdale, June 13th, 1709.

WORTHY SIR,

After I had finished my other letters, Mr. Bondet gave me an

^a And not on Sunday the 12th, as the charter declares. The lessons for the day were the 19th Chap. of Job and 13th of St. Mark.

^b New-York, MSS. from archives at Fulham, vol. i. pp. 194-5, (Hawks.)

account by letter, that his people were in a very good temper to receive and conform to the Liturgy of our Church, in their congregation, whereupon I went to New Rochelle, being accompanied by Mr. Sharp, Chaplain to the forces, he being at my house, having yesterday preached and administered the sacrament at Rye. Mr. Bartow did us also the favour to meet us at Mr. Bondet's, an dhis congregation being desired to be at church, after the service had been performed by Mr. Bartow; and a very good sermon preached to them by Mr. Sharp, the heads of their congregation desired Mr. Bondet to read and present me with a paper, returning me thanks for my endeavours in settling them in their religious affairs, which I send you herewith. Whereupon, those gentlemen of the clergy and I did advise them to address the Society, acquainting them with their resolution of conforming to the rules and discipline of the Church, to pray their assistance in supporting their minister and to send them a number of common prayer books in the french language, which is here enclosed, and also an instrument in french, being a declaration of their inclinations to conform to the rules of the Church. We all of us promised them not

to recommend them in the best manner we could, but also to prevail with Col. Nicholson and Col. Morris to do the like. I believe I need not use many arguments to persuade the Society to do what they can conveniently for them; for Mr. Bondet, besides his serving the people of New Rochelle, will be of great use in assisting the ministers of the other Parishes, and not only that, but if these people are favourably received and encouraged, it will be a great means to influence the french congregation in New-York likewise to conform and I am not without hopes of effecting my desired end of having this country divided into three Parishes, by which means we should effectually shut out all sectaries from ever crowding in upon us. I can hardly express how great comfort and satisfaction it is to me to see this work brought near so happy an issue and for which I have been laboring in vain many years, and the only thing that obstructed it was, that the Government would not give us leave, and which

was almost the only cause that none of your churches have throve better in this Province. The fleet are just upon sailing and I am in a very great hurry in concluding my letters, but I must beg leave to refer you to my next and remain, worthy sir,

Your affectionate humble servant,

CALEB HEATHCOTE."a

The subjoined address is from the Inhabitants of New Rochelle to the Society. It must have been written in 1709 and not the previous year as the MS. has it:—

TO THE RIGHT REVEREND AND RIGHT HON-
OURABLE AND VENERABLE SOCIETY FOR PRO-
PAGATION OF THE GOSPEL IN FOREIGN PARTS.

"The humble petition of several inhabitants of the town of New Rochelle, in the Province of New-York, in behalf of themselves and other inhabitants of the said Place.

The extraordinary care that your Honorable Society hath shewn in these parts of America, for the settlement of the Church in places which want directions and encouragement, to come to the happy terms of union and conformity to the national Church of England, makes us confidently to hope that your charity will be pleased to take into your pious consideration the condition of a poor company of refugees, inhabitants of the town of New-Rochelle, whose case hath been represented already several times by the Hon. Col. Heathcote, by whose assistance and concurrence we were provided fourteen years ago with a worthy minister, Mr. Daniel Bondet, ordained by the Lord Bishop of London; who, by his constancy and tender condescension hath shewed us how confidently and with good conscience we may comply with the Church of England and further our edification in the knowledge and grace of our Lord Jesus Christ, for whose sake we have left our native country and have been with great pity and charity relieved in England.

We have now happily brought that work to a fair and re-

a New-York, MSS. from archives at Fulham, vol. i. pp. 187-8-9. (Hawks.)

solved conclusion. The Hon. Col. Francis Nicholson, Colonel Heathcote and Colonel Morris, have promised to use their interest with the Venerable Society to have some regard to the just representation of our circumstances which are unable to support the charges of a ministry, having been able to pay to Mr. Daniel Bondet but £20, this country money, per annum, sometimes more, often less. Notwithstanding which, he hath courageously continued to edify us by his doctrine and irreproveable conversation.

The £30 per annum proposed to be paid him out of the revenue of this Province, hath for several years been unpaid, as will appear by the joynt representation of the said Col. Heathcote and the Reverend Clergy, with an account of the unpaid warrants. The revenue is now expired by its own limitation, and we have no other hope of support for the maintenance of our minister than in your piety and charity, which we beg leave to implore in these our indigent circumstances, and that you will be pleased to send over a considerable number of common prayer books, in the French language. We are already above one hundred communicants, and if we can enjoy the benefits of an English schoolmaster sent amongst us, we hope we and our posterity daily to improve, under the happy constitution of the English Church and Government.

We conclude with our hearty prayers to God for the peace of the nation, the enlargement and prosperity of the Church, and a blessing on your pious endeavours for promoting the Gospel of Jesus Christ, and are with profound respect,

Rt. Reverend Rt. Honourable and Venerable,

Your most obedient humble servants,

ISAAC GUIONS,

LOUIS GUIONS JEJEUNE,

ANTHONY LISPENAR,

PIERRE VALLEAU.

[With twenty-two others.*]

* New-York, MSS. from archives at Fulham, vol. i. pp. 107-8. (Hawk's.)

In this act of conformity, to the Church of England, the Huguenots followed the sentiments of their own Church, which from the beginning of the Reformation to this time, had allowed it to be lawful to do so, and condemned those who made any separation, but from the Church of Rome.

Beza, one of the most powerful advocates for the Huguenots, wrote to some of them who were discontented in England, conjuring them by all that was good and sacred, not to forsake the communion of the Church of England, for such indifferent rites and ceremonies as were there imposed upon them.^a Whilst Calvin, the founder of the French Churches, passed an anathema upon those who forsake the communion of orthodox bishops where they are to be had. Witness that solemn declaration of his, in his Book, *De Necessitate Reformandæ Ecclesiæ*. "*Talem si nobis exhibeant hierarchiam, in quâ sic emineant episcopi, ut Christo subesse non recusent—ut ab illo tanquam unico Capite pendeant, et ad ipsum referentur—tunc nullo non anathemate dignos fateor, si qui erunt qui non eam reverentèr, summâque obedientiâ observent.*" "Give us such an hierarchy," says he, "in which bishops preside, who are subject to Christ, and Him alone as their Head; and then I will own no curse too bad for him that shall not pay the utmost respect and obedience to such an hierarchy as that."

"The truth is, Calvin and Beza, and the French Church set up such a government and discipline at the Reformation, as the state of their affairs would bear; but they never absolutely condemned Episcopacy, or thought their own model ought to be the rule to other Churches. Beza expressly disclaims that as a false and slanderous imputation in any that should say, "They prescribed their own example to be followed by any other Church, like those ignorant men, who think nothing right done but what they do themselves."^b

The Rev. Joseph Bingham, in that admirable discourse of

^a Beza, Ep. xii, p. 105.

^b Bingham's *Antiquities of the Christian Church*, vol. viii. pp. 209-10.

his, entitled "The French Church's Apology for the Church of England," concludes with "A serious address to Dissenters and to the Refugees of the French Church, to join in constant and full Communion with the Church of England." "I have nothing more to do (he observes) but to close this discourse with a serious exhortation to such persons as are concerned in it, who are chiefly such dissenters as make use of the arguments I have examined in this book, to justify their separation from the Church of England."

Upon this conformity of the French Church at New Rochelle, we find the Venerable Society making an annual allowance to the Rev. Daniel Bondet, and directing him to use the Liturgy of the Church of England. At the same time, Governor Ingoldesby issued the subjoined order to the Consistory, putting Mr. Bondet in possession of the Church and its appendages.

COMMISSION OF REV. DANIEL BONDET, TO BE MINISTER OF
NEW ROCHELLE.

"Richard Ingoldesby, Esq., Lieut. Gov. and Commander in Chief of their Majesties Province of New-York, New Jersey, &c. To Capt. Oliver Besly and his Brethern, Gen. of ye Consistory of New Rochelle in ye County of Westchester, greeting:—

GENTLEMEN,

The bearer hereof, Mr. Daniell Bondett, an orthodox minister of the Church of England, haveing laid before me the orders of ye Right Hono'ble and Right Reverend-father in God, Henry, by Divine mission, Lord Bishop of London and Dioce-san of this Province, to officiate in your Church and Parrish according to ye Rules & Constitution of the Church of England, as by Law Established, bearing date June 16th, 1709, as also a Letter from ye Venerable Society for propagation of ye Gospel in florreign parts, bearing date June 6th, with an Extract of their Journal June 3d, 1709, Constituting and appointing him one of their Missionaries, and a yearly salary for his-service in your Church. You are thereforé hereby directed to receive him as such.

Given under my Hand & Seal this ninth day of November, in the eighth year of ye Reign of our Sovereign Lady Queen Anne of Great Britain, &c. Anno Dni. 1709.

RICHARD INGOLDESBY.*

In Mr. Bondet's report to the Venerable Society for the year 1710, occurs the following extract:—

* Doc. Hist. of N. Y. vol. iii. p. 941.

MR. BONDET TO THE SECRETARY.

" New - York, 14th July, 1710.

SIR,

Our Church is kept up in good order by the grace of God, notwithstanding the troubles and unexpected oppositions it has met with. I hope through the good reception that his Excellency has given us at our first visit, that his equity and prudence will remove those difficulties which still remain to be surmounted to the end, that there may be a good understanding amongst us. I acquainted you in my last, that we had celebrated the Holy Communion three times at the three quarters that are passed. Since our conformity, there have been two other quarters past since, and for fear that my last should not have come to hand, I will repeat to you the number of communicants in each :—

10th of July, 1709,	35
17th of October,	29
1st of January, 1709-10,	38
9th of April, being Easter Day,	43
11th of June,	32

Yours &c.,

DANIEL BONDET.^a

At this period it seems the congregation had so far increased as to stand in need of further accommodation, and to require the erection of a new church. On the 20th of March, 1709, nearly three months before the conformity, Governor Ingoldesby issued an order or license, empowering the inhabitants to erect the same.^b The undertaking, however, met with such violent opposition from the enemies of the Church, that nothing seems to have been done, either towards locating or building the proposed edifice during the remainder of Ingoldesby's administration. This honor was reserved for his successor, Colonel Robert Hunter, who vigorously espoused the cause of the Church, and upon the 2d day of August, 1710, issued the following :—

^a New York, MSS. from archives at Fulham, vol i. 217-10. (Hawks.)

^b See County Records, Lib. D. p. 72.

LICENSE TO ERECT A CHURCH IN NEW ROCHELLE.

"By His Excellency Robert Hunter, Esq., Capt. Generall and Commander in Chief of her Majesty's Provinces of New-York, New Jersey and all the Territories Depending thereon in America, and Vice Admiral of the same, &c.

To the Hon^{ble} Coll. Caleb Heathcote, Coll. Lewis Morris. To the Rev. Mr. Bondet, Minister of New Rochelle, to Capt. Oliver Besley, Dr. John Neville, Isaiah Le Villain and the other Inhabitants of the town of New Rochelle in the County of Westchester, Communicants of the Church of England, as by Law Established. Greeting: Whereas, I am informed of your pious design to build a Church for the worship and Service of God according to the form and manner Prescribed in the Liturgy of the Church of England, & am applyed to for Lycence to erect it in the Publick street. I have thought fit and doe hereby give Leave and Lycence to you to Erect such Building in such Convenient Place of the said street as you shall think most Proper, Providing the Breadth of such Church do not Exceed thirty foot, and further, I do authorize and Impower you to Receive and Collect such sums of money and other helps as Charitable People shall be disposed to Contribute to this good work.

Given under my hand and seal at New-York, this second day of August, 1710.

ROBERT HUNTER.

By his Excellency's command, GEORGE CLARKE."

"In pursuance of this Lycence, we, the within Nominated Trustees, appoynted by his Excellency for the building of a Church for the worship of God, according to ye Liturgy of the Church of England at New Rochelle, have agreed to Build it on the North side of ye high street in the said Town of New Rochelle, in ye County of Westchester, the said Church forty foot in length and thirty foot in breadth, between the Dwelling houses of Francis LeConte and Zachary Anseuvain, as Judging it the most Convenient Place.

Witness our hand this Eighth day of August, 1710, Newville, Daniel giraud, Isaac Quantin, Debonrepos, Andre Naudain, daniel bennet, Caleb Heathcote, Lewis Morris, Daniel Bondet, Besley, E. Valteau, Pierre Valteau, F. LeConte, ambroise Sicart, J. Levillain."

As soon as the site was determined upon, a subscription was set on foot for the building of the church. The names of the subscribers and the amount of their contributions are preserved in the following document:—

"An account of the money collected by the reverend Mr. Sharpe, Chaplain of the forces of her majesty at New-York, and Mr. Elias Neau, from the members of the Church of Eng-

land, for building a Church at New Rochelle for the worship of God according to the forme and manner prescribed in the Liturgy of the Church of England :

His Excellency, Coll. Hunter, our Governour,	26 0 0
Coll. Nicholson,	5 0 0
The Reverend Mr. Evens,	5 0 0
The Reverend Mr. John Talbot,	5 0 0
The Reverend Mr. John Sharpe,	1 2 0
The Reverend Mr. Vesey,	1 0 0
The Reverend Doctor Innis,	1 10 0
The Reverend Mr. Vaughn,	1 10 0
The Reverend Mr. Bridge,	2 0 0
The Reverend Mr. Thomas,	1 0 0
The Reverend Mr. Henry Boys,	1 0 0
The Reverend Mr. Thomas Barclay,	1 10 3
The Reverend Mr. Holyday,	1 0 0
The Reverend Mr. Bartow,	1 0 0
Coll. Bayard,	1 2 0
Mr. Elias Romain,	1 2 0
Mad. Mackham, 3 dolars,	0 16 6
Mr. Jeremiah Colert 3 dolars,	0 16 6
Mrs. Mary Laurens	0 2 9
Mr. Nathaniel Marston,	0 13 2
Mr. Mosent,	0 1 5
Mr. John Meklany,	0 2 7
Mr. John Bayley, one dolar,	5 6
Doctor Letrice,	0 1 7
Mad. Wenham,	1 2 0
Mr. Suire, payed,	0 9 0
Cap. Thomas,	1 6 0
Coll. Moris,	3 5 0
Mr. Mastin,	2 0 0
Mr. Bartholemy LeRoux,	1 2 0
Mr. Reignier,	1 0 0
Mr. Thomas Dutey,	1 6 0
Mr. James Neau,	1 10 0
Coll. Graham,	1 2 0
Alexander More,	1 2 0
Mr. Elias Neau,	1 0 0
Mr. Peak, purser, of the Kingsale, 2 dolars,	0 11 0
Mr. William Hacking,	1 0 0
Mr. George Clark,	1 0 0
Mr. John Creok,	1 0 0
Cap. Davis, commander of the Maidstone,	3 0 0
Master May Vickley,	1 2 0

Mr. Lawrence Read, 3 dollars,	0 16 0
Mr. Remison,	1 2 0
Mr. George Nethew, 2 dollars,	0 10 0
Cap. Cleyton, commander of the Kingsale,	1 6 0
Mr. Christopher Rougby,	1 0 0
Capt. Wilson, mayor of the city,	1 2 0
Cap. Lancaster Simes,	2 0 0
Mr. Andrew Bornet,	1 0 0
Lieutenant Tathem,	1 4 0
Mr. Collector Bayesly,	2 0 0
Daniel Rouet,	0 6 0
The Commander of the Feversham,	1 6 0
Mr. Daniel Airauld,	1 4 0
Capt. Hamilton,	1 2 0
Mr. Robert, of Boston, Merchant,	2 0 0
Mr. John Read,	1 0 0
Capt. Gordon,	1 7 0
Coll. Partridge,	0 2 0
Cap. A. Chalwell,	0 3 0
Coll. Heathcote,	3 10 0
Dan. Cromelin,	3 12 0
On Board of the Ship Feversham's Company,	1 1 0
From the master of the Feversham's ship,	0 11 0
From the Purser of the same ship,	0 11 0
From the Cap. Mostenan, 3 dollars,	0 16 6
From Mr. Lisau,	0 5 0
From Mr. Livingston, a mayor of Albany,	0 9 6
From Lieutenant Jay,	0 6 7½
From Leftenant More,	0 12 4
Mr. Watts,	0 16 6
Mr. Sharpes,	0 11 0
Mr. Reggs,	0 5 6
Mad. Hamilton	0 11 0
The Col. Morris,	2 0 0
Mr. George Willack,	2 0 0
By a Legacy from Mr. Zamain,	5 0 0
By Cap. Wims,	1 6 0
By Mr. Broeck, one dolar,	0 5 6

The subscriptions, though not very large, must be regarded in reference to the relative value of money at that period and the present. The new church which was begun in the Autumn of 1710, and completed by November of the same year, stood a little east of the present Episcopal church, at the entrance of the lane leading to Mr. Elias Guion's former resi-

dence. The building, which was constructed of stone, formed nearly a square, being perfectly plain within and without. So anxious were all to contribute something towards its completion, that even females carried stones in their hands, and mortar in their aprons, to complete the sacred work.



Upon the erection of the church, measures were immediately taken to secure a Royal Patent for the same, as appears from the following :—

PETITION FOR A PATENT FOR THE CHURCH AT NEW ROCHELLE.

“To his Excellency Robert Hunter, Esq., Captain General and Gouverneur in Chief of her Majesties Provinces of new-york, New Jersey, and Territories Depending thereon in America, &c., vice admiral of the same, &c.

The Petition of Daniel Bondet, minister, ~~olmer~~ Besley, and other Inhabitants of New Rochelle, of the communion of the Church of England, in behalf of themselves and others,

HUMBLY SHEWETH :

That whereas they have been favoured with your Excellency's license Bearing date the 2d of August, 1710, Empowering them to collect and Receive the charitable contributions of piously disposed christians and apply them towards building a house for the worship and service of God, according to the form and manner of the Church of England as by Law established, and further Granting unto them the privilege to build and Erect such church in such place of the publick Street as to them should seem most convenient and proper. That by virtue of the said Licence and Encouragement and the contributions Thereby collected,

They have proceeded to build, and have now finished a convenient building for use forsaide according to the directions, limitations, and Restrictions Therein mentioned.

May it Therefore please your Excellency to grant them a patent for the said Church, and the ground whereon it stands, that it may be secured for the use of the Church of England to them and their posterity for Ever, against all attempts, claims, and pretensions that hereafter may be made, and your petitioners as in duty bound, shall Ever pray, &c.

DANIEL BONDET,
F. ALLEAU,
BESLEY,
P. VALLEAU,
ELIE DEBONREPOS."

New Rochelle, the 11th of November.

REPORT THEREON.

MAY IT PLEASE YOUR EXCELLENCY,

"In obedience to your Excellencie's order in Council, of ye nineteenth day of November last, made on ye petition of Daniel Bondet, and others, for a Patent for a Church, lately Erected in the Street of New Rochelle, and for the Ground whereon it stands, wee have fully Examined into ye matter of the said petition, and are humbly of Opinion that her Majesty may Grant such Patent for the said Church and Ground, according to ye prayer of the said petition. All which is nevertheless submitted to your Excellency, by

Your Excellencie's Most Obedient,

humble Servants,

A. D. PEYSTER,
S. STAATS,
RIP VAN DAM,
CALEB HEATHCOTE,
T. BYERLEY.^a

Read 31st July, 1711-12."

For his commendable zeal in Church affairs, Colonel Hunter was reviled and misrepresented by those from whom a different course might have been reasonably expected. The two following extracts speak for themselves:—^b

^a Documentary Hist. of N. Y., vol. iii. p. 948.

^b "Governor Hunter was as devoted a member of the Church of England as any of the early Governors."—Macdonald's Hist. of the Presbyterian Church in Jamaica, Long Island, p. 51.

COLONEL HEATHCOTE TO THE SECRETARY.

[EXTRACT.]

"New-York, January 30th, 1711.

The more I consider of Colonel Hunter's being represented as an enemy to the Church, the more I am amazed at it; because no Governor in this Province, that I ever knew, besides Col. Fletcher, did ever as heartily espouse her interest, if we are to judge of men by their actions. I think Mr. Bondet and I was about 7 years in endeavouring to settle the Church at New Rochelle, but never could thoroughly effect it until he was our Governor, who, without giving us the least stop or delay, did every thing we desired of him."^a

COL. LEWIS MORRIS TO THE SECRETARY.

"New-York, 20th February, 1711.

Because the Governor (Col. Hunter) would not go all the length they desired, he was industriously represented to the people as no churchman, I can't see what end this could serve, besides gratifying too much ill nature, except it were the discouraging the Church and encouraging the Dissenters, (if either of them should believe the person at the head of affairs here was a dissenter,) or really making the Governor what they pretended he was. But it was not in the power of some men that wear the Church's livery, by an imprudent conduct to make the Governor an enemy to the Church,^b for no sooner was application made to him in behalf of the church of New Rochelle, the building of which had been a long time opposed, but he gave an order to Col. Heathcote and myself to appoint a place

^a New-York, MSS. from archives at Fulham, vol. i. p. 356. (Hawks.)

^b In an address of the New-York Clergy to Governor Hunter, May 14, 1712, "they thank him for his favor to Daniel Bondet, and his congregation of French Refugees, and generous bounty towards erecting of a new church, and granting a Patent for the same to the Church of England, and that the utmost gratitude is due for the same." This was signed by D. Bondet and 8 others.—Doc. Hist. of N. Y., vol. iii. p. 129.

for it in the High Street, which we did; saw the foundation laid, and it is now finished, or very nigh it, being a good stone building, and his purse, as well as power, has contributed to make it what it is." ^a

In the year 1711-12, the Venerable Propagation Society presented to Mr. Daniel Bondet, "for the use of the inhabitants of New Rochelle, (who, under the influential ministry of the Rev. Mr. Bondet, have built them a *new church of stone*, for the worship of God, and are, many of them, reconciled to the ways of the Church of England) one hundred French prayer books of the small sort, and twenty of a larger impression." In consideration of the great learning and piety of Monsieur Bondet, at New Rochelle, and his long and faithful discharge of his office, they have augmented his salary from £30 to £50 per annum.^b Mr. Neau, writing to the Secretary from New-York, on the 5th of July, 1710, bears the following testimony in regard to Mr. Bondet's character, "most Honored Sir:—Mr. Bondet is a good old man, near sixty years of age, sober, just and religious."^c

Another supply of one hundred prayer books in French, occurs in 1713, to the Rev. Monsieur Bondet, minister of the Reformed Congregation at New Rochelle. Upon this, he remarks, "The books came very seasonably, and is much to the comfort of that people, as to engage their thanks to the Society, for their charity in the care of them, when their enemies reported they were derelicted."

The same year, the Society forwarded to the Rev. Daniel Bondet, "minister of the French Calvinistic congregation at New Rochelle, £10, in consideration of his diligence and care in performing English service every third Sunday, for the edi-

^a New-York, MSS. from archives at Fulham, vol. i. p. 327. (Hawks.)

^b The Society's Abstracts say:—"That Mr. Bondet's congregation at New Rochelle has a competent number of communicants, and meets for divine service, not only on Sabbath days, but all others appointed by the Church."

^c New York, MSS. from archives at Fulham, vol i. pp. 216, 217. (Hawks.)

fication of the French youth who have learnt so much of that language as to join with him therein."

Upon the 7th of February, 1714, Queen Anne, in answer to the petition, was pleased to grant and confirm the new church or chapel, and the ground whereon it stood, to the minister and members in the following manner:—

ROYAL PATENT FOR THE CHURCH AND GROUND AT NEW ROCHELLE.

"Anne, by the grace of God, of Great Britain, France and Ireland, Queen, Defender of the Faith, &c., &c., to all whom these presents may come or in any wise concerne, sendeth greeting: Whereas, the inhabitants of New Rochelle, in the County of Westchester, &c., with the leave and lycense of our trusty and well beloved Robert Hunter, Esq., Captain General and Governor in chief of our province of New-York, and territories depending thereon in America, and Vice Admiral of the same, have, by the voluntary contributions of well disposed Christians, erected and built in the High street of the said town of New Rochelle—to wit., on the north side thereof, a church or chapel for the worship and service of Almighty God, according to the rites and ceremonies of the Church of England as by law established; and whereas Daniel Bondet, now minister at New Rochelle aforesaid, Isaias Vallean, Oliver Besley, Peter Vallean, Elie Debonrepos, in behalf of themselves and other the inhabitants of New Rochelle aforesaid, of the Communion of the Church of England, by their petition presented to our trusty and well beloved Robert Hunter, Esq., Captain General and Governor in chief as aforesaid in Council, have prayed our grant and confirmation of the said church or chapel and ground whereon the same is erected and built, to and for the use of the service aforesaid, the which petition we being willing to grant—*Know ye*, that of our especial grace, certain knowledge, and mere motion, we have given, granted, released, ratified, and confirmed, and by these presents, for ourselves, our heirs and successors, do give, grant, release and confirm unto the said Daniel Bondet, Isaias Vallean, Oliver Besley, Peter Vallean and Elias Debonrepos, and to their heirs and assignees, all that church or chapel aforesaid, and all and singular the ground whereon the same now stands, being 40 feet in length and 30 feet in breadth; the which said church or chapel and ground is situate, standing and being in the north side of the High street of the said town of New Rochelle, in the County of Westchester aforesaid, between the dwelling houses of Johannes Le Conte and Zachary Anjouvaine, together with all and singular the ways, easements, emoluments, profits, benefits, privileges, libertyes, advantages, hereditaments and appurtenances whatsoever to the same belonging, or in any wise of right appertaining, to the estate, right, title, interest, benefits, advantages, claims and demands in any way of, in, or to the said church or chapel, ground and premises, with appurtenances or any part or parcel thereof, and the reversion and reversions, remainder and remainders thereof,

to have and to hold the said church or chapel ground and premises with the appurtenances hereby granted, released and confirmed, or meant, mentioned, or intended to be hereby granted, released, and confirmed, unto the said Daniel Bondet, Isaias Vallean, Oliver Besley, Peter Vallean and Elie Debonrepos, their heirs and assignees for ever, to the only proper use and behoof of them, the said Daniel Bondet, Isaias Vallean, Oliver Besley, Peter Vallean and Elie Debonrepos, their heirs and assignees, for ever in trust, nevertheless and to the intent, the aforesaid church or chapel with the appurtenances, may and shall forever hereafter, continue, remain, and be unto all and singular the inhabitants, residents of the said town of New Rochelle for the time being, in communion of the Church of England, a free church or chapel for the performing of the worship and services of Almighty God, according to the rites and ceremonies of the Church of England, as by law established, to and for no other service, use, intent or purpose whatsoever, to be holden of us, our heirs and successors, in free and common soccage, as of our manor of East Greenwich, in the county of Kent, within our kingdom, of Great Britain, yielding and paying therefor yearly and every year from henceforth, unto us, our heirs and successors, at or upon the feast of the Nativity of our Lord, commonly called Christmas, the yearly rent of one pepper corne only, (if the same shall be lawfully demanded,) in lieu and stead of all other rents, dues, duties, services, and demands whatsoever; provided nevertheless, that nothing herein contained shall be construed, deemed, or taken in any manner to exempt the said inhabitants of New Rochelle aforesaid, or any of them, of and from the payment of any rate, sum or sums of money now due or hereafter to be due from them or any of them to the parish church of Westchester, in the county aforesaid, or for or in respect thereof, or of and from the performances or execution of any parochial office or duty in the same parish, or to prejudice, or in giving any the rights, privileges, emoluments and authorities of the present rector of the said parish of Westchester, aforesaid or the rector of the same parish church for the time being, but that the same shall and may continue, remaine and be as fully and amply to all intents and purposes whatsoever, as the same now are, and as if this present grant had never been made, anything herein before containd to the contrary thereof in any wise notwithstanding. In testimony whereof we have caused these our letters to be made patent, and the seale of our said province of New York to our said letters patent to be affixed to the same, to be recorded in ye secretary's office of our said province. Witness our trusty and well beloved Robert Hunter, Esq, captain-general and governor-in-chief, in and over our province of New York aforesaid, and territories depending thereon in America, and vice-admiral of the same, and in council at our fort at New York aforesaid, the seventh day of February, in the tenth year of our reign, and in the year of our Lord God, 1714.*

About this period, "the town gave a house and three acres of

* Alb. Rec. Lib. viii. pp. 1, 2, 3.

land, adjoining the church, for the use of the clergyman forever."^a

During the year 1714, Mr. Bondet, at the request of the Society, took charge of the Mohegan or River Indians.

The next communication from Mr. Bondet to the Venerable Society is as follows :—

MR. BONDET TO THE SECRETARY.

" New-York, 3d April, 1714.

HONORED SIR,

By my last of the 25th of Nov., 1713, if happily come to your hand, you are informed of the reception of yours of the 28th July, 1712, and of my gratitude to the Honourable Society for their bounty, having brought my salary to the rate of £50. That seasonable relief of their equitable regard hath rescued me from several inconveniencies, who had rendered the maintenance of my family difficult and uneasy. I was in a perfect resolution to continue my service, trusting in the Lord, that when my circumstances should come plainly and truly to be known by the Honourable Society, their piety should resolve something for my relief, of which you have been pleased to inform me, as also of one hundred French common prayer books, who came not with your letter, but are come since in very good order. That new token of the pious care of the Honourable Society for our company, hath renewed our thanks and blessings upon their charity and rebuked the temerarious suspicions suggested by our contradiction that our labor and confidence should come to nothing, being abandoned and left to our weakness, but thanks be to God, who hath rebuked the scorns and relieved our simple and sincere endeavours, by the continuation of the Honourable Society's benevolence and charity, as also by the wise and serious concurrence of his Excellency, our Governor, Col. Hun-

^a Missions of the Church of England, by Ernest Hawkins, B. D., 282.

ter, who in that affair, as in all others, hath showed the regard of a grave and pious ruler, who, with a philosophic patience hears and considers every thing, and with sound judgment, declares his mind among the contending parties, and with a constant equity, countenances by his authority the right and lawful claim of his protection. These favourable junctures of Providence have produced effects answerable, constancy and thankfulness of our people, and a daily increase of consenters to the Church. By my antecedent accounts, the Honourable Society hath been informed of the number of our communicants, which hath been from the beginning of our conformity, four times in the year, between thirty and forty communicants of our town, sometimes above forty, but this last Easter there was fifty communicants; three families reunited to the flock, which were the most sober and sensible persons of our disturbed inhabitants; those who remain yet backward, showing rather the humour of seditious, obstinate disturbers, than the spirit of sound, religious christians, but I live peaceably and civilly with them, knowing that the most forward, may, by the grace of God, turn docile; as I have with patience and moderation waited for others, so shall I continue to do for the few remaining back, ready to help them for their own good and the full and perfect gathering of the flock. It remains that I inform the Honourable Society, that as I continue to do the service in English, every third Sunday, as I did from my first entrance in this place, that I have done it till now with a bible of small volume and character, that the Honourable Society be pleased to allow us the benefit of an English bible, with a small quantity of English common prayers, because our young people, or some of them, have sufficiently learned to read English for to join in the public service when read in English. Concerning the books I have received from the Society, they are disposed of according to their intention, with an exact memorial of the persons who have received them, and that which remain of those or of my own shall be left and conveyed, I hope, to my successor; entreating the Honourable Society that he may be a

missionary fit for to perform the divine service in French and English as I have done, for the edification of our people, and perpetuating the memory of this conformity to the national Church of England, in which we shall continue to pray for the life and prosperity of her Majesty and dominions, for the preservation and welfare of the Church, and as bound by our just acknowledgment for the most Honourable and Venerable Society, that they may continue in present and future generations, examples, encouragers, and promoters of true godliness. This premised, I recommend myself to your benevolence, and remain,

Honourable Sir, &c.,

DANIEL BONDET.^a

In another letter he thus writes to the same:—

MR. BONDET TO THE SECRETARY.

"New Rochelle, Oct. 17th, 1716.

HONORED SIR,

Concerning the present state of our church I have nothing thank God to acquaint you with, which discourage my service nor the favour of the Honorable Society. We stand orderly and peaceably under the protection and favour of our worthy Governor. The number of our first disturbers is decreased, who have increased our congregation. The door of my heart is always open to reconciliation, as the gates of the church for their reception. The 2nd of April, Easter Day, we had fifty-two communicants; the 7th of July, fifty; the 7th of October we had forty seven. The Hon. Col. Nicholson being in these parts in the beginning of the Church settlement in this province was pleased at his parting to leave in the hands of the Rev. Mr. Vesey, rector of the church of New York, a bill of £20 to be distributed among the ministers of the Province, who being then in convention at New-York, Mr. Vesey declared it to the Assem-

^a New-York, MSS. from archives at Fulham, vol. i. pp. 475, 476. (Hawks.)

bly, which was of seven of us, and as they were about calculating how much it was for every one, one of the brethren being generously moved towards me, who had then nothing for my support but the poor contribution of New Rochelle, he said, the Brother Bondet is the poorer of us, let him have the whole, to which all consented, but this disorder of the affairs of the prayer assigned, hath caused the bill to be unpaid, till of late, that Mr. Vesey informed me that he had finally received the money, remembering also how it was agreed in the before mentioned convention. I said to him, that Providence having since relieved and comforted me by the favour of the Honorable Society, that I was remitting my pretension to the gift to procure glass to our church, which Mr. Vesey liked very well."a

The following year Mr. Bondet informs the Society of the death of Jane Bondet his wife. The subjoined was probably his last letter to that Venerable Body, although he continued faithfully at his post more than three years afterwards.

MR. BONDET TO THE SECRETARY.

" New Rochelle, Nov. 12th, 1717.

HONORED SIR,

That I be not wanting in duty to the Honorable Society and their orders, I inform you that I am alive and thank God in good health, considering my age, having lost this year my wife, God having crowned the hardships of her pilgrimage with a honorable end. I keep and rule my house, as I ought to be exemplary in house ruling as in church ministering. My congregation continue in the same terms that you have been informed by my precedents, forty, fifty and sixty communicants. I have of late admitted to the communion two negroes to the satisfaction of the Church, who heard them often before giving promise of their christian instruction, and having good report among our people. There is nothing wanting in respect of the

a New-York, MSS. from archives at Fulham, vol. i. pp. 512, 513. (Hawks.)

outward order, but as I have represented before that our town might have the privilege of Church, and enjoy the benefit of the law for to contribute towards the support of the minister who serveth them. I pray not on that point by ambition nor as complaining of any indigence, but it does not look well that a minister who hath served past twenty years in this province, founded a church and put it in the order where it appears to the public approbation, be left to voluntary contribution, and the contribution raised by law be applied to another place. I leave that to your wise consideration, depending entirely on the favour and approbation of the Honorable Society for which I pray daily, as I am bound in duty, that their good works may continue and prosper, to the confirmation and propagation of ever truth and godliness.

I remain,

Reverend Sir,

Your very humble servant,

DANIEL BONDET.*^a

The latter period of this good man's ministry, (whose age and infirmities, at least, should have entitled him to some degree of respect,) was embittered by the outrageous conduct of the seceders from their *own* Church, aided by one Moulinars, and the Consistory of the French Church of New-York. It appears that Monsieur Lewis Roux, a man of learning and the lawful pastor of the French Church in New-York, absolutely refused to abet these seceders, at New Rochelle, which ultimately led to his unjust dismissal from the pastoral charge, and the usurpation of the above mentioned Moulinars. The whole matter is thus represented by Governor Hunter to the Venerable Society:—

* New York, MSS. from archives at Fulham vol. i. 535--6. (Hawks.)

COL. HUNTER TO THE SECRETARY.

" Bath, Sept. 21st, 1720.

SIR,

I had the honour of yours with Mr. Bondet's enclosed. Monsieur Roux's moderation procured him the chagrin of a colleague of a different disposition, who was not so easy to hearken to advice, which was all that was in my power. The case stands thus: part of the inhabitants of New Rochelle separated from the rest from the time that Mr. Bondet owned his Episcopal ordination, and being without a pastor of their own they met on Sundays, at Mr. Alard's house, where they continued their religious exercise after their own manner. Monsieur Roux, refused to go thither either to preach or administer sacraments, being persuaded that they were not without a lawful pastor of their own, on whom he would not intrude, which got him enemies amongst the most zealous and considerable of his congregation, which ended in their calling an assistant tractable to their warm disposition. I foresaw what has happened, and begged of Mr. Bondet to enter into no discussions with the Consistory at New-York, where his enemies would be his judges, but to bear all with patience and to represent it to the Society. If the chief of the ministers of the French Congregational Churches could be persuaded to write to Monsieur Molinar to forbare intruding where he has no lawful call, as his colleague has hitherto done, I believe that would answer all the ends Monsieur Bondet has in view, and keep things quiet there.

I am with respect, Sir,

Your most obedient humble servant,

ROBERT HUNTER.^a

Monsieur Roux, in a memorial to the Governor, dated New York, Feb. 18, 1724-25, says:—"In opposition to this National

^a New-York, MSS. from archives at Fulham, vol. i. pp. 564-5. (Hawks.)

Church, they (Moulinars and friends) have entertained and fomented for several years a *scandalous schism at New Rochelle*, where the incapacity of providing for a minister, obliged the inhabitants to establish an Episcopal Church, through the bounty and protection of the Society in England, and they would still support this *schism* if their M . . . was not taken up in the custody of our church, of which he keeps the keys, in order to keep me out unjustly." ^a Wonderful to say, throughout this dispute, Moulinars and his party not only undertook to defend their *independency* from the discipline of the French Church, but labored to prove their attachment to the Church of England. In answer to the first, Mr. Roux very justly observes, (in the above mentioned memorial) "that if he is not mistaken, the true principles of the *Independent* are expressly condemned in our discipline." As to the second, he says:—"They have always been enemies of the Church of England as by law established; they have always railed at her liturgy, her service, her Church government, and her ceremonies." This strife continued for some time, until at length, the New-York seceders "being fearful of a decree, that might expose their own estates to the payment of Mr. Roux's salary, thought it advisable to drop their debates, reinstate the minister and leave the Church."^b

In New Rochelle the seceders erected a meeting house, styled themselves "The French Protestant Congregation," and remained violently opposed to their lawful pastors, and not only so, but in opposition to their own founders, prescribed the Church of England in her doctrine, discipline, ordinances, usages, rites and ceremonies, as popish, rotten and unscriptural. How different this from the views of their great reformer Beza, who addressing Queen Elizabeth, says:—"But you, O Queen, and

^b Smith's Hist. of N. Y., pp. 166, 167. "About the middle of the last century," the Historian of N. Y. says "the French Church of N. Y. by the contentions, in 1724, and the disuse of the French Language is now reduced to an inconsiderable handful.

your people, by your means, enjoy what perhaps no other kingdom does, the complete profession of the pure and sincere doctrine of the Gospel. 'To which, if you add (what all good men hope for, and the most faithful bishops of your kingdom have long desired,) the full restoration of ecclesiastical discipline also ; in truth I do not see what England can desire more of you, or your majesty can confer more upon it."a Here are none of those home-bred charges of superstition, idolatry, anti-christianism, or popery, brought against the liturgy ; but it is owned to be the pure worship of God purged from the filth and dregs of anti-christianism.b As the poet Cowper well observes :—

" All zeal for reform, which gives offence
To peace and charity, is mere pretence."

But there is one thing which it will not be amiss to mention here, which is, that these seceders not only proscribed the established Liturgy of the Church of England, but altogether discarded the public Liturgy or Form of Prayers and Administration of Sacraments, which all ministers of the French Church were obliged to use in their daily service. Calvin gave this advice to the heads of the English Reformation in King Edward's days, and we do not doubt but he took care to put it in practice in his own country :—" As to what concerns a form of prayer and Ecclesiastical rites," says he, " I highly approve of it, that there be a certain form, from which the ministers be not allowed to vary : that first, some provision may be made to help the simplicity and unskillfulness of some. Secondly, that the consent and harmony of the Churches, one with another, may appear, and lastly, that the capricious giddiness and levity of such as effect innovations, may be prevented. To which end I have shown that a catechism will be very useful. Therefore,

* Bingham's *Antiquities of the Christian Church*, vol. viii. 97-8.

b Mr. Skinner, the grand-father of the late Primus of Scotland, somewhere observes, that Subter-stition is quite as bad as Super-stition.

there ought to be a stated catechism, a stated form of prayer and administration of the sacraments."^a

"If we had no clearer light or evidence concerning the practice of the French Church in this matter," says Bingham, "this were a strong presumption what it must be, considering how great an hand Calvin had in its reformation." But we have most certain and undeniable evidence in the case. Their Book of Discipline in one canon determines the controversy beyond all dispute, chap. 5, art. 32. where it says, "If any pastor break the Church's union, or stir up contention about any point of doctrine, or discipline, or about the form of catechising, or administration of the sacraments, or of our common prayers and celebration of marriage, and conform not to the determination of the Classis, he shall then be suspended from his office, and be further prosecuted by the Provincial or National Synod." Here we see conformity to the Liturgy and all its parts, as well as to the Confession of Faith and Discipline, is made necessary to the Church's union.^b So that Moulinars and his party of seceders at New Rochelle were truly *Independents*, condemned by the discipline of the French Church.

The Rev. Daniel Bondet died sometime in September, 1722, aged sixty-nine years, having been nearly twenty-six years minister of this church. He was eminently useful in keeping the congregation together, under its adverse circumstances, and as he lived greatly beloved, so he died greatly lamented. His mortal remains were interred beneath the chancel floor of the old church. His will bears date the 24th of March, 1721-2, and was proved on the 21st of September following.

THE WILL OF DANIEL BONDET, CLERK.

"IN THE NAME OF GOD, AMEN, The four and twentieth day of March, one thousand seven hundred and twenty-two, I, Daniel Bondet, minister of the Gospel, of New Rochelle, being sick in body but of good and perfect memory, thanks

^a Calvin Ep. ad. Protector. Angl. p. 4169. Bingham's Antiq. of Ch. Ch. vol. viii. B. viii. p. 87.

^b Bingham's Antiq. of Ch. Ch. vol. viii. B. iii. p. 88.

be to Almighty God, and calling to remembrance the uncertain state of this transitory life, and that all flesh must yield unto death, when it shall please God to call; do make, constitute, ordain and declare, this my last Will and Testament in manner and form following:—Revoking and Annuling by these presents, all and every Testament and Testaments, Will and Wills heretofore by me made and declared, either by word or writing, and this is to be taken only for my last Will and Testament, and none other. And first, being penitent and sorry, from the bottom of my heart for all my sins past, most humbly desiring forgiveness for the same, I give and commit my soul unto Almighty God, my Saviour and Redeemer in whom, and by the merits of Jesus Christ, I trust and believe assuredly to be saved and to have full remission and forgiveness of all my sins, and that my soul with my body at the general Day of Resurrection shall rise again with joy, and through the merits of Christ, seek and pass in, possess and inherit the Kingdom of Heaven prepared for his Elect and Chosen: and my body to be buried in such place where it shall please my Executors hereafter named to appoint. And now for the settling of my Temporal Estate, and such Goods, Chattels and Debts, as it hath pleased God for alone my Deserts to bestow upon me. I do order, give and dispose of the same in manner following: that is to say, First, I will that all those Debts and duties that I owe in Right or Conscience to any manner of person or persons whatsoever, shall be and truly contented and paid or ordained to be paid, within convenient time after my decease, by my Executors hereafter named. ITEM.—I Give, bequeath and constitute for my only heirs, Lieutenant Oliver Besley, Junr, of New Rochelle; desiring him after my Decease to come and take possession of all my goods, chattels and debts, with obligations which is belonging to me, with a Negro Woman called Toinetta, Ready Money, Plates, Jewells, Rings, Household Stuff, Apparels, Utensils, Brass, Pewter, Bedding and all other of my substance whatsoever, moveable and immoveable. ITEM.—I do Give to Bety Cantin, one obligation from Peter, which is now in the hand and possession of her Father, Jean Cantin, and that she shall have from this present time and hereafter, lawful for her to receive the said Due, Debt or Interest to her proper use or benefit, without molestation hereafter, from any body whatsoever. ITEM.—I do give to Judith Robinseau, a little Negro Girl, named Charlotte, for her proper use and benefit, without molestation hereafter from any body whatsoever. ITEM.—I do give to the use of the Church of New Rochelle all my Books. In witness I have put my hand and seal, this twenty fourth day of March, 1721-2.

DANIEL BONDET, (P. S.)

Sealed and signed in presence of us, Isaac Mercier, Aman Guyons, Ceasar F. Suize.”

During the interval between the death of Mr. Daniel Bondet and the appointment of his successor, services were performed

by the Rev. John Bartow, rector of the parish, as appears from the following communication to the Honorable Society :—

MR. BARTOW TO THE SECRETARY.

"New York, Nov. 15th, 1722.

WORTHY SIR,

By the death of the late Rev. Mr. Bondet, last September, the care of New Rochelle is wholly devolved on me, till the Reverend and Honorable Society be pleased to send another missionary for that place, which I hope will be speedily, being unfit to travel so far at fixed times by reason of age and uncertain indispositions, but by God's leave, shall attend the care of that people as much as I can without doing wrong to the rest of my parish. I preach now at four towns, Eastchester, Westchester, Yonkers and New Rochelle; the last, eight miles, Yonkers six miles, Eastchester four from home, and do other occasional offices. I have preached twice at New Rochelle since Mr. Bondet died, and intend, God willing, to administer the sacrament of the Lord's Supper there the first Sunday in the next month. According to the proportion of their annual payment to the Church, I must preach there about eight Sundays in the year, and if the Society do think me worthy, should be glad if they would allow me something for travelling charges until they send another missionary. Mr. Bondet bequeathed in his last will all his books to the use of the Church. Mr. John Pell, Lord of the Manor of Pelham, of which New Rochelle is a part, has given one hundred acres of land within the said manor, which land Mr. Bondet enjoyed to the use of the Church for ever. A house and about three acres of land adjoining New Rochelle church was given by the town to the church for ever, all which I do presume have and do belong to me, *durante vitæ*, but should gladly acquit all to such missionary of the Church as the Society shall think fit to send, together with the perquisites as Mr. Bondet enjoyed them. I humbly pray that the Society would send them a missionary that can preach to them in their mother tongue, and that he be desired to preach once a month in English, at Eastchester, for I can't attend the

people so often as they require, which was the occasion about three years since of the hiring a Presbyterian minister, who is now removed to Bedford within the parish of Rye, of which the Rev. Mr. Jenny has undertaken the care of, with the Society's approbation. I now by the bearer received my money of Mr. Perry, about which I have been so impertinent to you, through a mistake, and humbly beg the Society's pardon and venerate their justice, and shall not cease to pray for the blessing of God on their pious endeavors, who am, Sir,

Your humble and obedient servant,

JOHN BARTOW.^a

In 1723, Mr. Bartow received from the Society £10 for his extra services at New Rochelle. Mr. Bondet was succeeded in 1724 by the

REV. PIERRE STOUPPE, A. M.

This individual was also a native of France, and nearly related to, if not a son of the Rev. Mr. Stoupe, minister of the French Church in London, who was sent by Oliver Cromwell in 1654 to Geneva, to negociate in affairs relating to the French Protestants.^b He was born in 1690, studied divinity at Geneva, and afterwards accepted a call as minister to the French Church of Charleston, in South Carolina. Here he continued until the Summer of 1723, when he resigned his charge, conformed to the Church of England, and crossed the Atlantic to be ordained. At Christmas, 1723, he was admitted to holy orders, by the Rt. Rev. Edmund Gibson, D. D., the then Lord Bishop of London, and licensed to officiate as a missionary in the Government of New-York. At the same time he was appointed the Venerable Society's missionary to New Rochelle, with a salary of £50 per annum. In July, 1724, he received his commission from Governor Burnet. He proved very acceptable to his flock because he could preach in French, which language only most of them understood. In 1724, the Society's Abstracts

^a New-York, MSS. from archives at Fulham, vol. ii. 582-3. (Hawks.)

^b Dr Vaughan's Protectorate of Cromwell, vol. i. p. 12.

say:—"That Mr. Stouppe's congregation is much increased since his arrival, and that the number of his communicants is thirty-eight."

REV. PETER STOUPPE'S ANSWERS TO THE QUERIES OF THE BISHOP OF LONDON.

[QUERIES TO BE ANSWERED BY EVERY MINISTER.]

New Rochelle, 1724, the 12th October.

Q. How long is it since you went over to the plantations as a missionary?

A. Your Lordship knows that I went over as a missionary but since the last Spring.

Q. Have you had any other church before you came to that which you now possess; and if you had what church was it, and how long have you been removed?

A. I had the French church of Charleston, in South Carolina, and left it about eighteen months ago.

Q. Have you been duly licensed by the Bishop of London to officiate as a missionary in the Government where you now are?

A. I have been licensed by your Lordship himself.

Q. How long have you been inducted into your living?

A. I have been inducted since the month of July last.

Q. Are you ordinarily a resident in the parish to which you have been inducted?

A. I reside constantly there.

Q. Of what extent is your parish and how many families are there in it?

A. The extent of it is two miles in length and three miles in breadth, and is reckoned to contain seventy families, among whom are some Presbyterians.

Q. Are there any Infidels, bond or free, within your parish, and what means are used for their conversion?

A. There is in all but a few negro slaves, some of which come on Sundays out of their free will to church without their master's order, but no other means are used for their conversion.

Q. How oft is divine service performed in your church; and what proportion of the parishioners attend it?

A. Divine service is performed twice every Sunday, in the morning and evening, and upon Christmas day, Easter day and Communion days; there is a preparation sermon upon some day of the week, which as well as other public service is always attended by the most part of the parishioners conformed to the Church.

Q. How oft is the sacrament of the Lord's Supper administered; and what is the usual number of communicants?

A. The sacrament of the Lord's Supper is administered four times a year, and the number of communicants is sometimes more, sometimes less, but commonly between forty and fifty.

Q. At what time do you catechise the youth of your parish?

A. The youth is catechised all the Summer long, six or seven months in the year.

Q. Are all things duly disposed and provided in the church for the decent and orderly performance of divine service?

A. Every thing is provided in the church for the decent and orderly performance of the service according to the church's ability.

Q. Of what value is your living in sterling money and how does it arise?

A. I cannot tell your Lordship of what value my living will be in sterling money, depending only upon voluntary contributions, and having not yet received one farthing to that purpose; the people is but very poor, and besides, New Rochelle is included in Westchester parish. They are obliged to pay towards Mr. Bartow's salary, appointed to him by act of Assembly, which rendered them incapable of doing anything for me, except otherwise should be provided.

Q. Have you a house and glebe; Is your glebe in lease or let by the year, or is it occupied by yourself?

A. There is a house and one hundred acres of land belonging to it, but at some distance, which land is let by the year for four pence sterling an acre.

Q. Is care taken to preserve your house in good repair and at whose expense is it done?

A. There is but indifferent care taken to preserve the parish house in good repair, and as for the expenses, they are taken upon the members of the Church each one.

Q. Have you more cures than one, if you have, what are they, and in what manner served?

A. I have no other cures than the aforesaid.

Q. Have you in your parish any public school for the instruction of youth?

A. There is no public school within the precinct of New Rochelle—the parents take care to instruct their own children.

Q. Have you a parochial library; if you have, are the books preserved, and kept in good condition; have you any particular rules and orders for the preserving of them; are these rules and orders duly observed?

A. My predecessor, Mr. Bondet, has left four hundred volumes for the use of the church for ever; they are kept in pretty good condition, but I know no particular rules of preserving them.

My Lord, &c.,

L. Stoupe

At the date of Mr. Stoupe's arrival, the elders or ancients (as they are sometimes styled,) of this church, were Isaac Quan-

tein and Isaac Guion. The following extract is taken from Mr. Stouppe's first letter to the Society:—

MR. STOUPPE TO THE SECRETARY.

[EXTRACT.]

*“ New Rochelle, Province of New - York,
May 12th, 1725.*

SIR,

But there are yet thirty families unconformed within New Rochelle bounds, and were it not for fear of the eager censures of Mr. Moulinars, one of the French ministers of New-York, who comes quarterly amongst them, and some of the most creditable members of his congregation, who jointly with him do support their separation from the Church, all those yet dissenting families, without exception, would have been come over to it already. The proceeding is so unjust that I cannot forbear to complain of, and set down to the consideration of the Honorable Society, some of the arguments they make use of to keep the Dissenting inhabitants of New Rochelle in their division, from the Church and even to pervert, if possible, its truest defenders. They not only at all occasions inspire them with a disadvantageous opinion of the Church of England, but they raile in a plain manner at its Liturgy and Cereemonies. The said Mr. Moulinars has declared (as can be proved) that he finds our Church and that of Rome as like one another as two fishes can be, besides, the said minister and his party have threatened the yet dissenting French inhabitants of New Rochelle of breaking with them all commerce, and of suspending all acts of charity and support towards them, if ever they should dare to join themselves at any time to the Church; nay, for instance, the said Moulinars and his party convinced long ago of Mr. Roux, the other minister of the French in New-York, and his inclination and good affection to the Church, and of his always openly blaming and disapproving Mr. Moulinars, his colleagues irregular practices against the Church in general, and especially his keeping up and fomenting our unhappy divisions in New

Rochelle. The said Moulinars and his party in revenge, have pretended to depose Mr. Roux, and suspend him accordingly of all his accustomed ministerial functions amongst them. as you may see it more largely in this collection of papers on that subject which I beg of you to put into the Honorable Society's hands, and which will justify in general the matters I here acquaint them with. They will find that one of the chiefest reasons of this violence against Mr. Roux, has no other ground than his constant affection to the Church, and the public approbation he has at all times and occasions given to its ceremonies and doctrine, and this affair is so far gone that the Honorable Council of this province could not forbear to take notice and to interpose their mediation and authority, which having been unsuccessful on the French dissenters part, Mr. Roux intends by the advice of his friends to carry his complaints into Chancery, where it is not doubted but he will find protection and justice. I thought it necessary to make you this relation that the Honourable Society might be more sensible of the great prejudice Mr. Moulinars and his adherents do in general to the Church of England, and in particular to that of New Rochelle, and that there is no unlawful practice which they scruple to make use of for the detriment of it. After Mr. Bondett's, my predecessors death, they engaged the dissenters to build a meeting house about two hundred yards distant from the church in which I officiate twice every Sunday, they incited them also to reclaim the one hundred acres of land which Mr. Bondet enjoyed, and which were given by the Lord Pell to the use of the Church, in order to deprive me of it; and not withstanding all the friendly presentations made from time to time to the said Mr. Moulinars by some gent of this country, and also by the late Lord Bishop of London, of which Master Aufere, one of the Society members, may give a more full and exact account, all this, I say, did not prevail with him, nor induce him to keep his own congregation and not to intrude himself into those of others, and consequently not to trouble their union and peace. He also of late eagerly consumed some of the dissenters of New Rochelle, who to save expenses and inconveniences they would lay under in bringing

their children to York to be christened by him, or who by reason of having no aversion from the Church do not think fit to defer their baptism till he come amongst them, according to his desire have required me to baptize them. I heartily wish the Honourable Society would pity our assaulted Church and take some effectual means for the removing of the cause and instrument of the unhapy divisions we are in; our endeavours here without their assistance having proved of but little and of none effect. For there is no irregular practice which in their opinion is not supported, and which they do not find justified and authorized by the benefit of toleration and liberty of conscience granted to them, in such manner they abuse that great and inestimable priviledge. You will, Rev. Sir, very much oblige me in giving me notice as soon as possible, of the Honourable Society's intention and resolution about that affair.

I am, Reverend Sir, &c.,

PETER STOUPPE."

Writing to the Propagation Society in 1726, he thus describes the state of his church:—"That he has baptized six grown negroes and seven negro children, fitted eight young people for the sacrament of the Lord's Supper, to which they have been accordingly admitted, and that the number of his communicants at Easter last, was thirty-three."^a

MR. STOUPPE TO THE SECRETARY.

"New Rochelle, Dec. 11th, 1727.

REVEREND SIR:

According to the Honorable Society's order, signified unto me by your last of the 16th June, 1717, here you have the best accounts I could get upon the several heads and matters intimated unto me in the aforesaid years.

1st. As to the church. It was built in the year 1708, upon the

^a New-York, MSS. from archives at Fulham, vol. i. pp. 665-6-7-8. (Hawks.)

public or king's road, of strong materials, joint together with mortar, the inside plastered and white washed, of 40 feet length and 30 breadth. Partly by its own members, the inhabitants of New Rochelle, who gave it a number of days work towards it, partly by the contributions of the following charitable persons, members of the Church of England or well wishers to it, settled in divers parts of this province as you will see by the list here set down and recorded in our church book.

Fifty paces from the said church, there is a glebe of three and a half acres of land, upon part of which stands the parish house or the minister's dwelling place, built of wooden materials, the inside plastered, consisting of two rooms on a floor, a garret and a small kitchen house, the other part of said glebe serves for a dwelling place.

The salary subscribed for the minister by the members of New Rochelle church amounts at present to £10 19s. money of this province, of which, through negligence or pretended poverty of the subscribers there is little more than half part of it actually paid, so that the provisions of firewood which they make to their minister for the time being, is by much the better part of his salary, though little in itself.

There is no other endowment belonging to the Church that I know of. This is all what I can say upon that head.

2nd. I come now to the second. The number of people that first settled New Rochelle was about a dozen of families, the most part of them were in Europe, trading merchants; being French refugees, they were all at first addicted to the Confession of Faith of the formerly Reformed Protestant Church of France. These few families, I say, have conjointly bought of the Lord Pell, 6000 acres of land and divided it into lots and parcels, from 20 to 30, 40, 50, 60, 100, 200 and 300 acres a piece; have sold afterwards the said lots and parcels to any who had a mind to buy them, English, French or Dutch, but so it happened that more of the French than of the two other nations proved desirous to settle among them. To this, if you add the increase and settlement of their children since that time, each of which

have their particular houses, or dwelling places, being settled upon so many respective lots and parcels of ground, the present number of inhabitants, comprehending young and old of both sexes, amounts to very near 400 persons. There is a dozen of houses near the church, standing pretty close to one another, which makes that place a sort of a town; the remainder of the houses and settlements are dispersed up and down as far as the above said 6000 acres of land could bear. Nay, besides those, there were several other French families members of New Rochelle settled without its bounds. They are little or not at all improved in their fortunes, and a few tailors and shoe makers excepted, they all live upon the produce of their own land.

There is no church near or about New Rochelle, save one which from the one side of its bounds is three miles distant, and from the other side seven miles distant, and divine service is no oftener performed in it than once in a month, or twelve times in a year. Travelling is in all seasons difficult in this country, it being very rough and uneven, full of rocks and stones, hills, valleys, creeks, loose and bad bridges. The Fall is attended with great showers and the Winter with ice, snow and exceeding sharp winds.

3rd. As to the 3rd head. There is two quaker families, three Dutch ones, four Lutherans and several of the French. The first never assist our assemblies, the Dutch and Lutheran on the contrary, constantly assist when divine service is performed in English, so that they may understand it, and their children likewise have all been baptized by ministers of the Church. Only the French Dissenters have deserted it upon Mr. Moulinars, formerly one of the French ministers of New-York, coming and settling, now a year ago, among us, and 'tis also by his means and inducement that while he yet was minister of New-York, that they have built a wooden meeting house within the time they was unprovided for, that is, from my predecessor's death to my arrival here. The said Moulinars and followers to the number of about one hundred persons, and the said meeting house, built by his persuasion, are the sole dissenting teacher, people

and meeting house, within New Rochelle bounds. The said Moulinars is supported partly by the contributions of his hearers, partly by the assistance of some of the French Dissenters of New-York, who in my predecessor's time, as well as now, have done much harm to our poor church and always obstructed their reconciliation thereto.

4th. There is no school nor schoolmaster as yet in New Rochelle; the parents take care to instruct their own children and that they do generally pretty well, besides what instructions are given to them in the church during Summer by the minister.

5th. As to the fifth article. I don't question but the Honorable Society knows that the Lord Pell when he sold the 6,000 acres of New Rochelle ground to the aforesaid families of Refugees who first settled it, gave in the same time 100 acres of land for the encouragement and benefit of any minister that would serve them, which land being laid out by the buyers in one of the worst places, upon a very rocky ground, and distant a mile and one half from the parish house, has been let by my predecessor and by me, for four pence sterling an acre, yearly rent, bating 20 acres, holden by a distracted woman not supported by the parish before last year, &c.

There is no other library but that which Mr. Bondet has left to the Church consisting of about 400 volumes.

6th. The number of slaves within New Rochelle is 78, part of them constantly attend Divine service and have had some instructions in the Christian Faith by the care and assistance of their respective masters and mistresses, so that my predecessors did not scruple to baptize some and even to admit to the Communion of the Lord's Supper, and I myself have for the same consideration baptized fifteen of them within these three years, some children, and some grown persons, indifferently well instructed in the fundamentals of our Holy Religion.

I assure you, Sir, that they shall always have a convenient share in my assistance and care, and as far as will be necessary to make them good and religious persons without the least prejudice to the rest of my flock. These Sir, are the sentiments

which I entertain and of which I shall endeavor to give to the Honorable Society the most convincing proofs.

I am, Reverend Sir, your most Obedient Servant,

PETER STOUPPE.^a

In 1729, he writes:—"That he continues his diligence in all parts of duty; that besides the white, he hath baptized ten negro children and one grown person, and hath thirty-four communicants." The next year he informs the Society:—"That the French and English prayer books sent there by the Society have been of great use and even thankfully received by the people. His congregation improves, the number of communicants increases, and in the space of six months he baptized fifteen white children and three negroes."^b Upon the 7th of April, 1733, he acquaints them:—"That his congregation increases, that he had thirty-three communicants last Easter, and hath within six months baptized eleven white and five negro children."^c

The next communication from Mr. Stouppe is the following:—

MR. STOUPPE TO THE SECRETARY.

"New Rochelle, Aug. 10th, 1733.

Rev. Sir,—In my last, April 10th, 1733, by Capt. Saml. Bourdet, bound for Bristol, there being then no ship besides in this town bound for England; I informed you how I had heard of the Rev. Mr. Vesey, our Commissary, that the last 4 doz. of Common Prayer Books sent by the Honorable Society to be given to the people, who desire them, were in his hands. Now Sir, I must inform you that I have received the same some time ago, and distributed some to the people as they made application for them. I say as they made application for them, for these people being none of my parishioners, but Dr. Standard's, I cannot sufficiently discern those that deserve to have them from those that do not, as my intentions are sincere, I am apt to think every man's so. Sure it is, the Honorable Society receive a great deal of

^a New York, MSS. from archives at Fulham, vol. i. 678-9-80-1-2. (Hawks.)

^b Printed abstracts of Ven. Society.

^c Ibid.

praises and blessings of them on that account, which I doubt not will have one day a good effect, and beget in time, not only love and respect, but a thorough conformity and willing adherence to the Church.

As for my particular church. Sir, I have had 35 communicants last July communion, and since my last, of the 7th of April, I have baptized five white children. I have always a constant good number of hearers, and when divine service is performed in English the congregation is so numerous of late that people scarce can sit, some resorting from Eastchester, some from Mamaroneck, especially in the summer season, besides the English and Dutch of this town, who have all hitherto applied to me for supplying their spiritual necessities, particularly for administering baptism to their children.

Now, Reverend Sir, one thing I beg leave to offer to the Honorable Society's consideration is, that Christmas next there will be ten years since I have been admitted into Holy Orders by the present Right Reverend the Lord Bishop of London, and thereupon appointed the Honorable Society's missionary for this place. That during the said space of ten years, besides their annual salary to me, I have received but very small contributions from my hearers, not for want of good will or good understanding between them and me, (God forbid) there is no congregation in the province better united than we are, but because being crowded upon one another they have but little land, and being generally encumbered with the maintenance of large families of their own, they are unable to do it, and can but just pay their contributions to Westchester parish, whereof they make a part and have not as yet been discharged from.

Upon this account, Sir, my circumstances are but straight in comparison to those of other missionaries, who by law are allowed yearly some £60, this country money, besides their salary from the Honorable Society, and as I conceive my sincere intentions and endeavours for the good of the Church as well as the actual and constant performance of duty to come short to that of none of my brethren, I make bold to intreat that Honorable Society in consideration thereof, and in consideration that clothing and

moveables are very dear in this country, that they would be pleased in their goodness to allow and bestow upon me any small gratification, not that it may quicken my zeal for the Church and diligence in discharging my duty, for either of them can hardly receive any addition, but that it may comfort and ease me and my family under my present low circumstances. However, if the Honorable Society's fund will not permit them to grant this my humble request, I shall look upon a refusal on that account with all the resignation imaginable."

I am Reverend Sir,

Your most obedient, humble Servant,

PETER STOUPPE."^a

June 1st, 1735, he acquaints the Society :—"That the members of the Church increase at New Rochelle, that there is always a very handsome auditory when Divine service is performed, especially in the Summer season of the year, when the English, Dutch and Germans, settled within a mile or two, do join with them, and that he hath baptized since Christmas last, nine white and five negro children." Upon the 4th of November, 1737, he transmitted the following account :—"That the state of his Church continues good, the members thereof being very assiduous and punctual in attending Divine service all the parts of the year, and being thankful for that blessing. He hath 32 communicants, and hath baptized within the year 12 white and 6 black children."^b

In his letter of November 16th, he writes :—"That the people do regularly attend Divine Service at all seasons, that the last time he had thirty-six at the Holy Communion. That in the last year he hath baptized 11 white-children and 4 blacks."

The subjoined extract from a letter of Leonard Lispenard, and

^a New York, MSS. from archives at Fulham, vol. ii. 265-6. (Hawks.)

^b Printed abstracts of Ven. Society.

other inhabitants of New Rochelle to the Reverend Mr. Orem, dated New Rochelle, December 1st, 1742, shows that some of the former were disaffected to Mr. Stoupe. But whether its authors were members of the Church or not, is very uncertain :—

“I went to Mr. Lispenard’s who lives in ye place to enquire concerning the inhabitants of it, who reckoned up with 80 families in the boundaries of the place, 34 of which were such as understood no French, 24 were Calvinists, and only 4 persons, which are from old France, that come to ye Church of England, and they are very ancient people ; wherefore I and a great many others are of opinion, that although the place is so situated that there seems to be an absolute necessity for a minister, yet we humbly conceive, he needs not be a Frenchman, nor be ordered to read and preach in French, considering how things are circumstanced at present. I and several others therefore entreat you to condescend so far as to represent our case truly, as I have done to you, either to Mr. Bearcroft, or any other gentleman whom you think has interest enough to procure us a minister in Mr. Stoupe’s stead, who the English complain has disappointed them very much since I have been to England, and for 9 weeks together, never repeated the service of the Church in English, but was either sick or gone to New-York, or made some excuse always on the Sunday when he should have preached in English.”^a

In the year 1743, we find the members of the Church addressing the Venerable Society on behalf of their minister as follows :—

“New Rochelle, June 1st, 1743.

DR. BEARCROFT :

REV. SIR,—Our minister, ye bearer hereof, having communicated to us his letter to you of ye ninth of Oct., 1742, wherein he expressed a desire of revisiting his native country, and asked ye Honorable Society’s leave for that purpose ; we took that

^a New York, MSS. from archives at Fulham, vol. ii. p. 138. (Hawks.)

declaration as if he had resolved to leave us altogether and to serve our church no longer; and therefore, made bold to address ourselves unto ye Honorable Society for providing us with another, that we might not remain destitute.

But learning now from his own mouth that he designs to go no further than London, and is willing to return, with ye Hon'ble Society's permission, for the service of our church. We therefore, upon this consideration, take ye liberty to declare and acquaint you that our said minister, since his first coming, has constantly resided among us, preaching (as directed by ye Hon'ble Society,) two Sundays in French and one in English, much to our satisfaction and edification, his doctrine being very sound, and his pronunciation full, clear, and intelligible—upon which account we could have wished that he had finished his days among us without interruption, and we expected nothing else; but as it happens, a strong desire to hear from his relatives has prevailed with him to take a journey for Europe. However, seeing now he explains his mind, and promises to return among us, we beg of the Hon'ble Society that they would accordingly be pleased to send him again to us, by the first and next opportunity. But if, contrary to our expectations, it should fall out otherwise, we repeat our former petition, and beg leave to entreat ye Hon'ble Society not to leave us destitute, but to continue to us their charity in providing us with another in his room, as in their great wisdom they shall think fit. Such is the prayer of us underwritten members of NEW ROCHELLE church, who are with great respect,

Reverend Sir,

Your most obedient humble servants,

and in ye name of all,

JEAN SOULICE;
PETER BONNET;
GIEL LE COUNTE;
PETER SICARD."

(Signed by 56 others.)

In 1743, Aman Guion gave one acre and three quarters of land,

"which is now in possession of the Rev. Peter Stoupe," for the use of the minister and communicants of the French Church.

DEED FOR CHURCH LOT IN NEW ROCHELLE.

"To all Christian People to whom this Deed of Sale shall come: Aman Guion of New Rochelle, in the county of Westchester and Province of New York, Blacksmith, sendeth Greeting: Know ye that the said Aman Guion, for and in consideration of the sum of five pounds ten shillings, current money of the Province of New York, to him in hand paid by Isaac Guion and John Soulis, of New Rochelle aforesaid, churchwardens or elders of the French Church, in New Rochelle aforesaid, according to rules and form of the Church of England, as by law established, now at or before ye ensealing and Delivery hereof, the receipt whereof I do hereby acknowledge and myself therewith fully satisfied, contented and paid, and thereof and of and successors, for the use of the minister and communicants of the French Church, in New Rochelle aforesaid, as is therein settled according to the Rules and form of the Church of England, as by law established. That is to say, a certain small parcel of land containing one acre and three quarters, more or less, which is now in the possession of the Reverend Peter Stoupe, now minister of the aforesaid church, in New Rochelle, and bounded as follows: Northerly by the Burying Place, Easterly by the land of Aman Guion, or a Lane or Road. Southerly, by the land that formerly belonged to De Bonrepos, and Westerly by the land of William LeConte, as it is now in fence, together with all and singular the fences, fencing and other appurtenances belonging to said land. To have and to hold said granted and bargained, or intended to be hereby granted and bargained Land and Premises, to them the said Isaac Guion and John Soulis, and their successors forever, for the use of the French Minister, and communicants of the French Church in New Rochelle aforesaid, as it is therein settled according to the rules and form of the Church of England as by law established to them and their successors own and only proper use, benefit and behoof. And it shall and may be lawful for them the said Isaac Guion and John Soulis and their successors from time to time, and at all times for use hereafter, lawfully, peaceably and quietly to have, hold, use, occupy, possess and enjoy the before granted and bargained Land and premises, free and clear for the use aforesaid, freely and clearly acquitted, exonerated, released and Discharged from all manner, former and other gifts, grants, bargains, sales, leases, mortgages, entails, jointures, wills, Dowrys, Judgments, Executions, Extents, and every other trouble and incumbrance whatsoever, to these before granted and bargained Lands and premises, to them the said Isaac Guion and John Soulis, and their successors for Ever, for the use above said. He, the said Aman Guion, his heirs, executors and Administrators, shall and will forever hereafter warrant and Defend by these presents, and that against all the just and lawful Claims of all and every other person or persons whatsoever claiming or that shall and may hereafter claim any just right, title, interest, property or demand, of, in or to said granted and bargained land and premises, or of, in, or to any part or parcel thereof. In witness whereof, he the said Aman Guion

has hereunto set his hand and seal, the twenty-sixth day of March, in the sixteenth year of the reign of King George the Second, Anno Domini, one thousand seven hundred and forty-three.

AMAN GUION."*

From this time until 1750, nothing particular occurs with regard to the parish in the reports of the Society.

MR. STOUPPE TO THE SECRETARY.

"New Rochelle, June 8th, 1750.

REV. SIR,

In my former of ye 25th Oct., 1749, I informed you of the religious zeal which the members of New Rochelle Church do show on all occasions, whenever divine service is performed among them. How they do prefer ye hearing of a sermon to all idle and vain amusements, and had no more severed from ye Church by taking up with fanatical notions, contrary to sound doctrine, however current and common such notions had become some time ago; and I do with pleasure acquaint you now, that they are still the same people, very devout, constant and steady members of ye Church, and will continue such to the end of their days.

The number of actual communicants continues likewise to be 68, for as often as we lose some old ones by death, there are young persons who desire to be received and admitted in their stead, and since my last, have baptized 15 infants, viz: 11 white, and 4 black.

There being due to me a whole year's salary, unpaid last Lady day, 1749-50, I have drawn for the same on the Honorable Society's treasurer; and hope my letting it run into a year's salary will occasion no trouble to ye treasurer, for other-

* Town Book, Lib. A. 178. "Upon the petition of fifty-six freeholders and inhabitants of New Rochelle on the 2nd of April, 1771, the Commissioners of the Town closed a certain road, formerly laid out, running between the land of Joseph Drake and the Church Glebe, beginning at the school house, and so to run up to the post road, the highway, or containing by estimation two acres and three quarters of land, which money was to be applied and paid by the Town Clerk to the collector, for and towards the parish rates for the year ensuing." Town Rec. pages 178, 268.

wise I shall draw for it every Six months. This, Sir, is what offers at present from,

Rev. Sir,

Your most obedient humble servant,

PETER STOUPPE."^a

The following is from the Society's abstracts for A. D. 1756 :—"The Rev. Mr. Stoupe, the Society's missionary both to the English and French, at New Rochelle, informs the Society, by his letter of June 16th, 1756, that the Church continues there in a good state, and he officiates to numerous congregations, both of English and French, and that the number of the communicants is increased to eighty, and he had baptized, in the preceding twelve months, thirty-four white, and six black children."^b

Mr. Stoupe informs the Society, by his letter of June 5th, 1758, "that since the war broke out, there have been great alterations in his congregations, which have lost many of the members by removals, and by enlistings in the King's service and by death; nevertheless, the number of his communicants is seventy-four, and he had baptized within the present half year, fifteen white, and five black children."^c

The ministry of this zealous and successful missionary was brought to a close, by his death, in July, 1760. The Rev. Henry Barclay, D. D., rector of Trinity Church, New-York, in a letter dated Sept. 3d, 1760, encloses the following address to the Society from the Church of New Rochelle, wherein they acquaint that body with the death of the Rev. Pierre Stoupe, who for thirty-seven years had been their missionary:—

VESTRY OF NEW ROCHELLE TO THE SECRETARY.

"New Rochelle, July ye 30th, 1760.

REV. SIR.

We, the members of the Church of New Rochelle, in the

* New-York, MSS. from archives at Fulham, vol. ii. pp. 153, 154. (Hawks.)

^b Printed abstracts of Ven. Prop. Soc. from 20th Feb., 1756, to 18th Feb., 1757.

^c Printed abstracts of Ven. Prop. Soc. from 24th Feb., 1758, to 23d Feb. 1759.

Province of New-York, in communion with the Church of England, beg leave to acquaint the Venerable Society, that it hath pleased Almighty God to call home to himself their late worthy missionary, and our faithful pastor, the Rev. Mr. Stoupe, by whose death we are bereaved of the inestimable blessing of the regular dispensation of the divine ordinances. This loss will be irreparable, unless we may be allowed to hope for the continuance of ye bounty, which has hitherto been dispersed for the support of the gospel amongst us, wherein if it shall please the Honourable Society to indulge us, we beg leave humbly to request that a successor may be sent to Mr. Stoupe, who is competently versed in the French language, that he may sometimes officiate therein for the benefit of some of our ancient people, but if this be not practicable, we shall be content to have the service wholly in the English tongue, which is by much the best understood by the greater part of the congregation.

We have a parsonage house and glebe of 90 acres of land, which if properly improved may become valuable, and we shall always, we trust, exert ourselves to the utmost of our abilities, to make a missionary living as comfortable as possible. Rev. Sir, be pleased to represent this to the Venerable Board, with our most dutiful respects and grateful acknowledgments of their former bounty, which will greatly oblige,

Rev. Sir, &c.,

JAMES DE BLEZ,

BARNARD RYNLANDER,

Churchwardens."^a

and others.

"Mr. Stoupe, (says Mr. Hawkins) was a simple minded, conscientious man, who continued for seven and thirty years faithfully to discharge the duties of his mission. During this long incumbency, the number of his communicants had been raised from thirty-three to eighty."^b

^a New-York, MSS. from archives at Fulham, vol. ii. p. 273. (Hawks.)

^b Missions of the Church of England by Ernest Hawkins, B. D.

His remains were also interred beneath the chancel of the old French church at New Rochelle, where he had served so faithfully, here to await the morn of the resurrection, and to receive, we trust, the eulogy of the gospel, "well done, thou good and faithful servant, enter thou into the joy of thy Lord."

In a postscript to a letter from Mr. Barclay to the Secretary, dated New-York, Dec. 10th, 1760, he says:—"Mrs. Magdalene Stoupe, the widow of the late missionary, desired me to recommend her to the Venerable Board, hoping to receive their usual bounty."

The Rev. Andrew Fowler, in his MS. Biographies of the Clergy, says of Mr. Stoupe:—"that he was a worthy clergyman, and greatly beloved by his congregation. When I read prayers and sermons in that place, (New Rochelle) in 1784 and 1785 and 1786, as a layman, I heard him often spoken of in the highest terms of respect by some very aged people, upon whose veracity I could depend."^a

Mr. Stoupe was succeeded by the

REV. MICHAEL HOUDIN, A. M.

He was born in France circ. 1705, and bred a Franciscan friar. On Easter day, 1730, he was ordained priest by the archbishop of Treves, and afterwards preferred to the office of superior of a convent of Recollects or Franciscan friars, at Montreal in Canada.^b Disgusted with the monastic life, he left Can-

^a Rev. A. Fowler's MS. Biog. of the Clergy, vol. ii. p. 130.

^b The following notice, probably of this individual, occurs in the New-York Council Minutes:—"On the 29th of June, 1744, Governour Clinton acquainted the Council that one Monsieur Michael Houden, and a woman, said to be his wife, were lately come to town from Canada, from which place they had lately fled, and that on their arrival, he had confined them to their lodgings, and had placed two sentinels over them, and had ordered the said Michael Houden to be brought before him in Council this day in order to be examined. The said Michael Houden being without, was called in and examined by his Excellency in Council, and afterwards remanded to his lodgings. At a Council held on the 5th of July following, the Governour communicated to the Board, a letter he had lately received from Lieutenant Lindesay, giving his Excellency advice of Monsieur Michael Huyden passing by

ada in the beginning of the French war and retired to the city of New-York, where on Easter day, 1747, he made a public renunciation of the errors of popery, and joined himself to the Church of England. He afterwards lived with very good character, and attained great proficiency in the English language. In June, 1750, he was invited by the inhabitants of Trenton, and other places in New Jersey, to go and officiate among them, whereupon he addressed a letter to the Venerable Society, from which we extract the following:—

MR. HOUDIN TO THE SECRETARY.

[EXTRACT.]

"Trenton, New Jersey, Nov. 1st, 1750.

REV. SIR,

Having my residence at New-York, I heard of repeated complaints made by gentlemen and principal inhabitants of this place, Allen's Town, and Borden's Town, it being for many years past, destitute of a Church of England minister, and without any sort of application of mine, about five months ago some of them were pleased to press me by letter, to come amongst them. I being then conscious to myself, that I had no license from the Lord Bishop, or sanction from the Society, I deliberated some time till I had consulted several gentlemen of

Oswego, and that he learnt from him that the French intended to attack Oswego with 800 men, as soon as the provision ships from France should arrive, the French having a great desire of being masters of that place. On the 11th of August, 1744, his Excellency acquainted the same Body:—that he had received several letters from Monsieur Houden, complaining as his circumstances are very low, and he was by his Excellency's order obliged to live at Jamacia, where he can do nothing to get his living, that his wife and himself must soon come to want, unless his Excellency will be pleased to take him into consideration, and therefore praying he may have leave to come with his wife, and live in town, and thereupon his Excellency required the opinion of the Board. 'As to Michael Houden, the Council are of opinion to advise his Excellency, to give him leave to come to town, on his taking the oath of allegiance.'"—Council Minutes, xix. 292, and xix. 273, 276. In the *Liste Chronologique* of the Clergy of Canada, we find the name of Potentien Houdin, a Recollect, who is recorded as having left that country in 1748.

the clergy in New-York, the Governour, and others, who unanimously advised me to go over to them, and hear their proposals. When I waited on them I really found they were destitute indeed, there not being a minister of the Church of England nearer than Burlington."a

To this may be added the following, from the Society's abstracts for 1753 :—"The Rev. Mr. Houdin, having for some years officiated at Trenton and the neighbouring places in the Province of New Jersey, among the members of the Church of England, upon such slender support as they, in their poor circumstances would afford him, with the addition of one gratuity of £30 from the Society; they have lately thought fit, upon the especial recommendation of the Rev. Mr. Barclay, rector of Trinity Church in the city of New-York, and of other worthy persons, bearing witness to Mr. Houdin's merit and diligence in the pastoral office, to appoint him their itinerant missionary to officiate in Trenton, and in the parts adjacent. Mr. Houdin is a converted priest from Popery, formerly superiour of a convent in Canada, and from his letters of orders, it appears he was ordained priest by the archbishop of Treves on Easter day, 1730, and on Easter day, 1747, he made a publick renunciation of the errors of the Church of Rome, received the holy communion according to the liturgy of the Church of England, in the city of New-York, and he afterwards took the oaths of allegiance, and subscribed the 39 articles of our Church: and after having made himself a tolerable master of the English language, he began to officiate in it and hath behaved, according to full testimonials, as it becometh a good christian and a good clergyman, and by his letters of thanks to the Society, dated Trenton, Nov. 4th, 1753, it appears that he is usefully, and to very good purposes employed, he having baptized from the 13th of December preceding, forty-five children and five adults, after proper instruction; and at Annwell, a town within his mission, above two hundred Presbyterians and some fami-

a New-York, MSS. from archives at Fulham, vol. ii. (Hawks.)

lies of Anabaptists, during the last summer, joined with the members of the Church of England in the publick worship of God, and many of them observing the peace and charity among our congregations, and the troubles and dissensions among others, contributed towards the finishing of the Church, which, at the date of Mr. Houdin's letter, he blesses God, was then quite done." ^a

In the year 1759 Mr. Houdin accompanied the celebrated General Wolfe in his expedition against Quebec as a guide, which appears from the subjoined extract :—^b

"The Rev. Mr. Houdin, the Society's itinerant missionary in New Jersey, intreats the Society in his letter, dated Quebec, October 23d, 1750, that his absence from his mission may not bring him under their displeasure, as he was in some measure forced to it in obedience to the commands of Lord Loudon, and other succeeding commanders, who depended much on his being well acquainted with that country. And after the reduction of Quebec, he asked leave to return to his mission, but General Murray ordered him to stay, telling him that there was no other person could be depended on for intelligence of the French proceedings, and promised to acquaint the Society therewith." Mr. Houdin adds, "that he himself, as well as the publick, hath received a great loss by the death of the brave General Wolfe,^c who promised to remember his labour and services, which are not so well known to General Murray, but he hopes the Society will take these things into consideration, and continue their kindness to him, and he will return to his mission in the spring."^d

Dr. Barclay, writing to the Secretary of the Venerable So-

^a Printed abstracts of Ven. Prop. Soc. for 1753.

^b The Rev. Michael Houdin preached to the provincial troops destined for the expedition against Canada, in St. Peter's Church, Westchester, from St. Matthew, x chap., and part of 28th verse, "Fear not them which kill the body, &c."

^c General James Wolfe fell on the heights of Abraham, in the moment of victory, Sept. 13th, 1759.—Editor.

^d Printed Abstracts of Ven. Prop. Soc., 15th Feb., 1759, to 15th Feb., 1760.

ciety, on the 3d of June, 1761, says :—"Messrs Ogilvie and Houdin are still detained by General Amherst in Canada. I shall take care to forward your letters to them." ^a

It appears from the following notice in the New-York Post-Boy for June the 4th, 1761, that whilst Mr. Houdin was stationed at Quebec, under the command of General Murray, an attempt was made by the Vicar-General of Canada, to seduce him from his allegiance, by an offer of great preferment in the Romish Church :—"We hear from Montreal that the Vicar General of all Canada, residing at Montreal, has wrote a pressing invitation to the Rev. Mr. Udang, the chaplain of a regiment at Quebec, to return to the Romish religion, with a promise of great preferment in the Church, which Mr. Udang put into the hands of General Murray, who sent it enclosed to General Gage, who upon the receipt of it, sent a guard to take the Vicar-General into custody ; what will be the issue is not known."

Mr. Houdin must have returned to New-York in 1761, for about August of that year he was appointed by the Venerable Society to be their missionary at New Rochelle. With regard to this appointment, the Society's abstracts say :—"That the French refugees are, according to Dr. Barclay, a very orderly, sober, and religious people, to whom, at their earnest request, he had preached twice lately, and had administered the holy communion, and was much pleased with their devout behaviour. All this being maturely considered, the Society have thought proper to remove the Rev. Mr. Houdin, itinerant missionary, whose chief residence was at Trenton in New Jersey, to the mission at New Rochelle, he being a Frenchman by birth, and capable of doing his duty to them both in the French and English language, but he is to officiate for the most part in English, that being well understood by much the greater part of the congregation."^b

The Rev. John Milner, rector of the parish, who arrived from England, May 13th, 1761, in a letter to the Secretary

^a New York, MSS. from archives at Fulham, vol. ii. 287. (Hawks.)

^b Printed abstracts of Ven. Prop. Soc. for 1761.

the 3d of October of that year, says :—" he was obliged to attend three churches, and till Mr. Houdin came to New Rochelle officiated there once a month."

It appears from the following document, that in appointing Mr. Houdin, the Society had carefully stipulated with the people at New Rochelle, that they should not only give him a comfortable support, but immediately put the old parsonage house in order :—

PETITION FOR LEAVE TO COLLECT FUNDS FOR BUILDING A
NEW MINISTER'S HOUSE AT NEW ROCHELLE,

" To the Honourable Cadwallader Colden, Esq., Lieutenant Governor and
Commander in Chief of the Province of New-York, and Territories thereon
depending in America, &c.

*A Petition of Sundry of the Inhabitants of New Rochelle, belonging to the
Church of England.*

SIR,

The Society for Propagation of the Gospel in foreign Parts have Been so Charitable as to appoint Mr. Houdin, a French Refuge, a Gentleman of a good character, Successor to their late worthy Missionary at New Rochelle, the Reverend Mr. Stouppo. In consideration of which particular regard they require and Insist that the people at New Rochelle should do their utmost to make Mr. Houdin a comfortable support, and that they should Immediately put the Parsonage House in good repair. We are ready and willing to exert ourselves to the utmost according to our Abilities, But to those that are acquainted with the Circumstances of the people professing the Church at New Rochelle, it will appear to require the utmost exertion of our abilities to afford that necessary support to Mr. Houdin, that the Society expect and require, and if we should be Obligated to raise four hundred pounds, to build a new Parsonage House, the old being so decayed, that It is thought by no means worth Repairing, especially at this Burthensome Time. We have the greatest reason to fear that it will be so extremely heavey, that many will be Discouraged, and in that case that Mr. Houdin must leave us, tho' he is the only Minister in the place, and Indeed there are but few Besides professors of the Church of England in the Place, and we have reason to hope that they may be induced to conform, should a worthy Minister continue among us. Upon those considerations, we beg your Honour will be pleased to grant a Brief, through this Province, to collect the aforesaid sum of four Hundred Pound, for building a new Parsonage House, to repair the Church In this place, and your Petitioner as in duty bound, shall ever Pray, &c.,

BARNARD RYNLANDER,

PETER BARTINE,

ISAAC GUION,

JACOBUS BLEECKER,

JAMES DEBLEZ,

JEAN SOULICE.

DAVID LESPENARD,

August 19th, 1761, read in Council and granted.*

* Doc. Hist. of N. Y., vol. iii. pp. 954-5.

During the incumbency of Mr. Houdin, Trinity Church received its first Charter from King George the third, under which the present corporation still enjoys its trust and exercises its powers. The following extracts are taken from the petition to the Governor.—

PETITION OF THE FRENCH CHURCH AT NEW ROCHELLE.

“To the Honourable Cadwallader Colden, Esq., Lieutenant Governor and Commander in chief of the Province of New-York, and the Territories depending thereon in America, &c.

In Council.

The Petition of the Subscribers, Inhabitants of the Township of New Rochel in the Manor of Pelham, in the County of Westchester,

HUMBLY SHEWETH,

That the petitioners are members of the French Church at New Rochel aforesaid, and principally, descendants from French Protestants, who fled from the religious persecution in France in the year one thousand six hundred and eighty-one, &c.

And the Petitioners further shew unto your Honour, that their said Church is at present greatly decayed and out of repair; and their Minister or Pastor but indifferently provided for, &c.

Your Petitioner's therefore most humbly pray, that your Majesty's Royal Charter confirming to them the said Church, and the Lands and other Rights thereunto appertaining, and also creating and constituting them, and the rest of the members of the said Church, a body politic and Corporate, &c.

And the Petitioners as in duty bound, shall ever pray, &c.,

New Rochel, 1st of Feb. 1762.

MICHAEL HOUDIN, *Minister.*

(signed by 91 others.)

12th, of May, 1762, read in Council and granted.”^a

The Royal Charter granted in 1762 was exemplified by His Excellency George Clinton, in 1793, after the following manner:—

CHARTER OF TRINITY CHURCH.

“*The people of the state of New York*, by the grace of God, free and independent:

To all whom these presents shall come, greeting. *Know ye*, that we having inspected the records remaining in our secretary's office do find there recorded, certain letters patent in the words and figures following, to wit: George the Third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith and so forth. To all to whom these presents shall come, greeting, whereas,

^a Doc. Hist. of N. Y. vol. iii. p. 955.

our loving subjects Michael Houdin, Jacob Bleecker, Jas. de Blez, David Lispernard, Isaac Guion, Elias Guion, Isaac Guion Junior, Peter Bertain, John Soulice, Paul Secord, Lidia Secord, Jean Abby, Jos. Antuny, Content Antuny, Peter Bonnett, Mary Bonnett, Peter Parquot, Daniel Sulis, Benj. Seacord, Abraham Seacord, Elizabeth Parquot, Jane Seacord, Mary Seacord, Peter Guion, Abigail Bleecker, Judith Leconet, Allida Guion, Catherine Bertain, Mary Bertine, Peter Bertain, jun. Josiah Le Conte, David Guion, Elizabeth Lispernard, Judith Bertain, Moses de St. Croix, Marie de Saint Croix, Deborah Foulon, Mary Guion, Marie Neufville, Mary Stoupe, Marthe de Blez, Rachel Guion, Jan Nicholle, Arquez, Ante Nicolle, Thomas Guion, John Bryan, Oliver Besley, Isaac Besley, Cornelia Besley, Frederick King, Benjamin Guion, Esaie Guion, Elizabeth Guion, Elizabeth Guion, Susanna Landrin, Dina Guion, Anne Danielson, John Houdin, Catherine Houdin, Kitty Houdin, Elizabeth Houdin, Rutger Bleecker, Sarah Bleecker, Mary Rodman, Hester Leconte, Agnis Donaldson, Daniel Secord, Francis Le Conte, Judith Le Conte, Abraham Guion, Mary Angevine, Esther Angevine, Joshua Solis, Thomas Steel, Jane Contine, Susanna Contine, Jane Mauraux, Jonathan Seicord, Esther Le Conte, Sarah Secord, James Pine, Susannah Soulis, Jane Guion, Ester Soulis, Magdalene Soulis, John Bonnet, Mary Bonnet, Daniel Bonnet, Mary Bonnet, James Besley, Edward Smith and James McCurers, inhabitants of the township of New Rochelle in Westchester county, by the humble petition presented to our trusty and well beloved Cadwallader Colden, Esquire, our Lieutenant Governor and Commander-in-chief of our province of New York; and the territories depending thereon in America, in council on the twelfth day of May last past, did set forth that they the petitioners are members of the French church at New Rochelle aforesaid, and principally descendants from French Protestants, who fled from the religious prosecution in France, in the year one thousand six hundred and eighty-one, and shortly thereafter settled a tract of six thousand acres of land, now known by the name of the township of New Rochelle, which was granted to Jacob Leisler, from whom the petitioners' said ancestors purchased by John Pell, then proprietor of the manor of Pelham, in the year one thousand six hundred and eighty-nine. That the said John Pell at the same time, did also give and grant to the said Jacob Leisler, the further quantity of one hundred acres of land for the use of the French church erected or to be erected by the inhabitants of the said tract of land or township, or by their assigns; that the petitioners' ancestors had long since built a decent church within the said township, and dedicated the same to the service of Almighty God, and that they and the petitioners had enjoyed the same with the said tract of one hundred acres land, as a glebe therto to that day.

That on the twelfth day of June, in the year of the Lord one thousand seven hundred and nine, all the then inhabitants of the said township who were members of the said French Church, excepting two, unanimously agreed and consented to conform themselves, in the religious worship of their said Church to the liturgy and rites of the Church of England as established by law, and by a solemn act or agreement did submit to, and put themselves under the protection of the same; that fourteen years before, and ever since such conformity, their respective ministers and pastors have been invested with holy orders by episcopal ordination, and had received their principal

support from the Society for Propagating the Gospel in Foreign Parts; and that divine service, since the said conformity, had constantly been performed in their said church, agreeable to the rites and liturgy of the Church of England as by law established—two Sundays out of three in the French tongue, and every third Sunday in English—for the instruction of such of the inhabitants as frequented the said church and were ignorant of the French language; and the petitioners did further set forth, that their said church was then greatly decayed and out of repair and their minister or pastor but indifferently provided for; and that, although they were sincerely disposed to make a suitable provision for both, yet they could not accomplish this good design, unless, by being incorporated, they should become enabled to receive, apply, and improve the donations and contributions that might be collected among themselves, and given for these purposes by other pious and charitable people. The petitioners, therefore, most humbly prayed our royal charter, confirming to them the said church and the lands and other rights thereunto appertaining, and also creating and constituting them and the rest of the members of the said church a body politic and corporate for the managing and conducting the affairs and interests of the said church, with such powers, privileges and immunities as should appear fit and reasonable: which petition having been then and there read and considered of, our said Council did afterwards, on the same day, humbly advise our said lieutenant governor and commander-in-chief to grant the prayer thereof. Wherefore we being graciously disposed to encourage and promote the pious intentions of our said subjects, and to grant this their reasonable request, *Know Ye*, that we of our especial grace, certain knowledge, and mere motion, have made, ordained, constituted, granted and declared, and by these presents for us, our heirs and successors, do make, ordain, constitute, grant and declare, that the said petitioners and the rest of the members in communion with the said French church at New Rochelle aforesaid, being the most ancient French church now there, and known by the name of Trinity Church, be, and their successors, the minister and members in communion with the said French church at New Rochelle aforesaid for that time, shall be, from time to time, and at, all times forever hereafter, a body politic and corporate in deed, fact and name, by the name and style of the Minister and Members of Trinity Church at New Rochelle, in the county of Westchester, and them and their successors, the minister and members in communion with the said church at New Rochelle aforesaid, for the time being by the name of the Minister and Members of Trinity Church at New Rochelle, in the county of Westchester, one body politic and corporate in deed, fact and name, really and fully, we do for us, our heirs and successors, erect, make, constitute, declare and create by these presents, and that, by the same name, they and their successors, the minister and members in communion with the said church at New Rochelle aforesaid, for the time being shall and may have perpetual succession, and shall and may be responsible and capable in the law to sue and be sued, to implead and be impleaded, to answer and be answered unto, and to defend and be defended, in all courts and elsewhere, in all and singular suits, causes, quarrels, matters, actions, demands and things of what nature and kind soever; and also, that they and their successors by the same name be and shall be forever hereafter capable and able, in the law, to take, except of, and

acquire and purchase, receive, have, hold and enjoy in fee, forever or for life or lives, or for years, or in any other manner, any messuages, buildings, houses, lands, tenements, hereditaments and real estate, and the same to lease or demise for one or more years, or for life or lives, or to grant, alien, bargain, sell and dispose of in fee simple, and also to accept of, take, purchase and possess any goods, chattels or personal estate, and the same to have, let, sell or dispose of at their will and pleasure, and all this as fully as any other corporation or body politic within that part of our kidgdom of Great Britain called England, or in our province of New York, may lawfully do, *provided* that such messuages and real estate as they for their successors shall have or may be entitled unto, shall not at any one time exceed the yearly rent of five hundred pounds over and above the said church and the ground on which the same stands; and, further, we do will and ordain, and by these presents for us, our heirs and successors, declare and appoint, that for the better ordaining and managing the business and affairs of the said corporation, there shall be one minister of the Church of England as by law established, duly qualified for the care of souls, two churchwardens and six vestrymen, from time to time constituted, elected, and chosen for the said church in manner and form as is hereafter in these presents expressed; which minister and churchwardens, or any two of them, together with the vestrymen, or the major part of them, for the time being shall have, and are hereby invested with full power and authority to dispose, order and govern the business and affairs of, and concerning the said church, and all such lands, tenements, hereditaments, real and personal estate as shall or may be purchased or acquired for the use thereof as aforesaid; and further, we do will and grant, that the said minister and members of Trinity Church at New Rochelle, in the county of Westchester, and their successors, shall and may forever hereafter have a common seal to serve and use, for all matters, causes and affairs whatsoever of them and their successors, and full power and authority to break, alter, change and new make the same, or any other common seal, from time to time, at their will and pleasure, as they shall think fit; and for the better execution of our royal will and pleasure herein, we do assign, constitute and appoint the said Jacob Bleecker and James de Blez, to be the present church wardens, and the said David Lisenard, Isaac Guion, Elias Guion, Isaac Guion, junior, Peter Bertain and John Soulice, to be the present vestrymen of the said church,—to hold and enjoy their several offices until the first Tuesday in Easter week next ensuing and no longer. And further our will and pleasure is and we do for us, our heirs and successors, establish, appoint and direct, that on the said first Tuesday in Easter week next ensuing, and once in every year forever thereafter on Tuesday in Easter week in every year, at the said church, the members in communion with the same church for the time being or the major part of them, then and there assembled, shall elect, choose, and appoint two of their members to be churchwardens and six other of their members to be vestrymen of their said church for the ensuing year, which churchwardens and vestrymen, so to be chosen and appointed, shall immediately enter upon their respective offices, and hold and exercise the same for and during the term of one whole year from the time of such election respectively, and until other fit persons shall be elected in their respective pla-

ces. And we do ordain and declare that as well the churchwardens and vestrymen by these presents nominated and constituted, as such as shall from time to time hereafter be elected and appointed, shall have, and they are hereby invested with full power and authority to execute and perform their several and respective offices, in as full and ample manner as any churchwardens or vestrymen in that part of our kingdom of Great Britain called England, or in our province of New York, have or lawfully may or can do, and if it shall happen that any or either of the churchwardens or vestrymen by these presents named and appointed, or hereafter to be elected and chosen, shall die or remove, or refuse or neglect to officiate in the said respective offices before their or either of their appointed time of service therein be expired, then and in every such case it shall and may be lawful to and for the said minister and members in communion with said church at New Rochelle aforesaid, for the time being, or the major part of such of them as shall assemble together for that purpose at the said church, at some day within a month next after such death, removal, refusal or neglect, to be appointed by the minister and churchwardens for the time being, or any two of them, to proceed in manner aforesaid, and make a new election and appointment of one or more of their members for the time being, to supply the room or place of such person or persons so dying, removing, refusing or neglecting to act in his and their respective office and offices as aforesaid, and so as often as shall be needful and requisite. And for the due and orderly conducting and carrying on the respective election of churchwardens and vestrymen by these presents established and ordained, our will and pleasure is, and We do declare and direct that the minister of the said church for the time being, shall give public notice thereof from time to time, as they may become necessary, and are hereby appointed, by publishing the same at the said church immediately after divine service on the Sunday next preceeding the day appointed for such elections. And furthermore We do will, and by these presents for us, our heirs and successors, ordain, appoint and direct that the minister and churchwardens of the said church for the time being, or any two of them, shall and may from time to time, upon all occasions assemble and call together the said minister, churchwardens and vestrymen for the time being, or the greater number of them, the said vestrymen; which said minister and churchwardens, or any two of them, together with the said vestrymen, or the major part of them, shall be and by these presents are authorized and empowered to consult, advise and consider, and by a majority of voices to do, direct, manage, transact and carry on the interests, business and affairs of the said church, and to hold vestries for that purpose. And We do further give and grant unto the said minister and members of Trinity Church at New Rochelle in the county of Westchester aforesaid, and to their successors forever, that the minister and churchwardens of the said church for the time being, or any two of them, together with the vestrymen of the said church for the time being, or the major part of them in vestry assembled, shall have full power and authority from time to time, and at all times hereafter, to make, ordain and constitute such rules, orders and ordinances for the good discipline and government of the members of said church and corporation and interests thereof, as they, or the major part of them, shall think fit and necessary, so as such rules, orders and ordinances be not

repugnant to the laws of that part of our kingdom of Great Britain called England, or our province of New York, or the present or future canons of the Church of England, as by law established, but as near as may be agreeable thereto, which rules, orders and ordinances shall be from time to time fairly entered in a book or books to be kept for that purpose. And further our will and pleasure is that it shall and may be lawful for the minister and churchwardens of the said church or any two of them, and the said vestrymen, or the major part of them, at a vestry to nominate and appoint a clerk and a sexton or bell-ringer for the said church, and also a clerk and messenger to serve the said vestry at their meetings, and such other under officers as they shall stand in need of, to remain in their respective offices, so long as the said minister, churchwardens and vestrymen for the time being, or the major part of them, shall think fit and appoint. And further We do for us, our heirs and successors, declare and grant that the patronage, advowson, donation or presentation of and to the said church shall appertain and belong to, and is hereby vested in the churchwardens and vestrymen of the said church for the time being, and their successors for ever or the major part of them, whereof one churchwarden shall always be one; provided always, that whenever the said church becomes vacant, such donation and presentation shall be made within six months thereafter. And that on every lapse or default herein, the right of such donation and representation shall be in us our heirs and successors; and further know ye, that we of our especial grace, certain knowledge, and mere motion, have given, granted, ratified and confirmed, and by these presents do for us, our heirs and successors, give, grant, ratify and confirm unto the said minister and members of Trinity Church at New Rochelle, in the county of Westchester aforesaid, and their successors for ever, all that the said church and ground on which the same stands, and the cemetery belonging to the same, and also all that the before mentioned tract of one hundred acres of land situated and being within the township of New Rochelle aforesaid, so by the beforementioned John Pell, formerly given and granted to the aforesaid Jacob Leisler, for the use of the French Church erected, or then to be erected by the inhabitants of the township of New Rochelle, or by their assigns as hereinbefore is recited and set forth, together with the hereditaments and appurtenances to the same belonging or appertaining, to have and to hold all and singular the premises aforesaid, with the appurtenances unto them, the said Minister and members of Trinity Church at New Rochelle, in the county of Westchester aforesaid, and their successors, to their only proper use and behoof forever, to be holden of us, our heirs and successors, in free and common socage, as of our manor of East Greenwich in the county of Kent, within that part of our Kingdom of Great Britain, called England, yielding, rendering, and paying therefor unto us, our heirs and successors, yearly and every year forever, on the feast day of the Annunciation of the blessed Virgin Mary, at our City of New York, unto our or their Receiver-General there, for the time being, the annual rent of one peppercorn, if demanded, in lieu and stead of all other rents, dues, duties, services, claims, and demands whatsoever, for the premises. And lastly, we do, for us, our heirs and successors, ordain and grant unto the said minister and members of Trinity Church at New Rochelle in the county of Westchester aforesaid, and their successors, by these presents that this our grant shall be firm, good, effectual and available in all things in the law, to

all intents, constructions and purposes whatsoever, according to our true intent and meaning herein before declared, and shall be construed, reputed and adjudged in all cases and causes most favorably on the behalf and for the best benefit and advantage of the said minister and members of Trinity Church at New Rochelle in the county of Westchester aforesaid, and their successors, although express mention of the yearly value, or certainty of the premises or any of them, in these presents is or are not made any matter, cause, or thing to the contrary thereof in anywise notwithstanding. In testimony whereof we have caused these our letters to be made patent, and the great seal of our said Province of New York to be affixed, and the same to be entered on record, in our Secretary's Office of our said Province, in one of the books of patents there remaining. Witness our said trusty and well beloved Cadwallader Colden, Esquire, our Lieutenant Governor and Commander-in-chief of our Province of New York, and the territories depending thereon in America, at our Fort George in our City of New York, the second day of June, in the year of our Lord, one Thousand Seven Hundred and Sixty-two, and of our reign the second.— All of which we have exemplified by these presents. In testimony whereof we have caused these our letters to be made patent and the great seal of our said State to be hereunto affixed. Witness our trusty and well beloved George Clinton, Esquire, Governor of our said State, General and Commander-in-chief of all the militia and admiral of the navy of the same, at our City of New York, the fourteenth day of February, in the year of our Lord one thousand, seven hundred and ninety-three, and in the seventeenth year of our independence.”

The subjoined letter of Mr. Houdin to the Secretary, shows the unlawful method taken by the Calvinists to obtain possession of the Church glebe :—

MR. HOUDIN TO THE SECRETARY.

“New Rochelle, Oct. 10th, 1763.

REV'D SIR,

I received your kind letter some time last summer, in which you acquaint me the Venerable Society is desirous to be acquainted with our troubles. To give you a true account I must come up to the first establishment of New Rochelle. One Jacob Leisler made a purchase of John Pell for the French Refugees of a tract of land (called since, New Rochelle) of 6000 acres of land, and in the said deed it is said that John Pell and Rachel his wife, do also give one hundred acres of land more for a French Church erected or to be erected, by the inhabitants of the said tract of land or their assigns. The French

* Hist. of Westchester County, vol. ii. p. 413.

Refugees took possession of these 100 acres of land from the beginning and did possess the same until the year 1709, the time when upon the representation of their minister, the whole Congregation, excepting two or three families, conformed to the Church of England, and kept from that time possession of the church and land until my coming here, when they made appear a deed, given by the son of Jacob Leisler, in which the two opponents to the conformity of the Church are made trustees of the land, and Mr. Pell's deed altered in such a manner, for a French church who shall perform Divine service according to the French Calvinists of the old French, and that deed bearing date four months after the conformity of our Church; and upon such title, the Calvinists at my arrival here debauched our tenants, who took leases under them, and by that keep us out of our possession. Upon which the churchwardens applied to a lawyer for advice, and upon mature consideration it was found that John Pell who had given the land for a French church, erected or to be erected by the inhabitants of the said tract of land or their assigns, had never divested himself of the legal right of the said 100 acres of land. These considered, our churchwardens applied to the Executors of the heir at law of said Pell, who have released all the right of Pell to the church for £100, the executors having power to sell by the will of the present heir's father. With this title, joined to fifty-three years possession, our churchwardens did serve three ejectments upon the three tenants, and the Calvinists entered defendants, and on the 15th day of September last we had a trial at the Supreme Court, when the Jury brought their verdict in favor of our Church, upon which the attorneys of the Calvinists party offered a bill of exception: so that we must wait the issue of said bill at the Supreme Court at New-York, to be held the 18th day of this inst. We have to deal with very stubborn and litigious people, which make me afraid they will not be contented before they have brought us before all the different tribunals, and by that means deprive me of all the benefits of the land, which causes me a great prejudice. The congregation is very unanimous and in good harmony, ready to defend their right to the

last, seeing the Calvinists will not agree upon any terms of peace proposed to them by our Church, but we are in hope the strong bleeding of their purse will bring them to an agreement after New-York Court.

Reverend Sir, yours, &c.,

Michael Houldin.

The release, alluded to in the above letter, was given on the 2nd of February, 1763, and is as follows:—

RELEASE OF CHURCH GLEBE, FROM EXECUTORS OF JOSEPH PELL TO DAVID GUION.

“THIS INDENTURE, made the second day of February, in the third year of the reign of our Sovereign Lord, King George the Third, Annoqs Dom. one thousand seven hundred and sixty-three, between Phebe Pell, widow, and Samuel Sneden and Jacobus Bleecker Esqs., all of the County of Westchester, Executors, with power to sell of the last will and testament of Joseph Pell Esqr, late of the manor of Pelham, in the County of Westchester aforesaid, deceased, of the one part, and David Guion of New Rochelle in the said County of Westchester, on the other part. WHEREAS, John Pell, formerly proprietor of the said Manor of Pelham was seized in fee of six thousand one hundred acres of land, part of the said Manor of Pelham, and being so seized did sell the said six thousand acres of land to one Jacob Leisler, and did set apart the said remaining one hundred acres of land for the use of the French Church, erected or to be erected by the inhabitants of the said six thousand acres called New Rochelle. But the said John Pell never did dispose or divest himself of the legal estate and right in and to the said one hundred acres of land. AND WHEREAS, the said John Pell afterwards died intestate and left Thomas Pell his eldest son and heir at law, by means whereof the inheritance and legal right to the said one hundred acres of land became vested in him, the said Thomas: AND WHEREAS, the said Thomas Pell on the Third day of September in the year of our Lord one thousand seven hundred and thirty nine, did in due form of law make his last will and testament, and therein, and thereby, after several specific legacies, and after declareing that his other sons had received their shares and proportions out of his estate, did give and bequeath unto his son Joseph Pell, in fee simple, all and singular his land, meadows, houses, tenements, buildings and so forth, which then belonged unto him, by means whereof the legal right and estate in and to the said one hundred acres of land became vested in him the said Joseph Pell Jun. AND WHEREAS, the said Joseph Pell on the thirty first day of August in the year of our Lord one thousand seven hundred and fifty-two, did make his last will and testament

and thereof did ordain and constitute his wife, the aforesaid Phebe Pell, and his friend John Bartow, (who hath since legally renounced the same) and the said Samuel Sueden and Jacobus Bleecker, parties to these presents to be Executors, and did thereby give and grant unto them his full power, strength and authority in and over all his goods, chattels, lands and tenements, to take and use all lawful ways for the recovery and defence of the same against any encroachments, depredations, claims or demands of any person or persons whatsoever, and did likewise impower them if there should be any need thereof, to sell any part of his lands as to them should seem meet to enable them to carry on any suite for the defence of the rest. AND WHEREAS, after the decease of the said Joseph Pell, a certain fraudulent deed was so exhibited and set up, by which one Caleb Pell, a brother of the said Joseph, did claim the chief part of the real estate of him the said Joseph Pell as the gift of him the said Thomas Pell, the father to him the said Caleb Pell. AND WHEREAS, they, the said executors of the said Joseph Pell, parties hereto of the first part in consequence of the said claim were obliged to lay out and expend divers large and considerable sums of money to defend and secure the estate of the said Joseph Pell against the same, and there still remains due upon that account one hundred pounds, which they have been obliged to borrow and take up at interest, and they the said parties of the first part, in order to discharge and satisfy the same, do find it necessary to dispose of part of the real estate of their said testator and have accordingly agreed to grant and release all the right and title of their said testator in and to the said one hundred acres of land before mentioned and hereafter described for the consideration thereafter mentioned to him the said David Guion. NOW THEREFORE THIS INDENTURE witnesseth, that they the said parties of the first part, in pursuance and by virtue of the power and authority in them reposed and to them given by their testator for and in consideration of the sum of one hundred pounds current money of the province of New-York, to them in hand paid by the said David Guion, at or before the ensealing and delivery of these presents, the receipt whereof they do hereby acknowledge and themselves therewith to be fully satisfied, contented and paid and thereof do acquit, release and discharge the said David Guion, his executors, administrators and assigns, by these presents, HAVE GRANTED, BARGAINED, SOLD, ALIENED, RELEASED and CONFIRMED, and by these presents DO GRANT, BARGAIN, SELL, ALIEN, RELEASE and CONFIRM unto the said David Guion in his actual profession, now being by virtue of a bargain, sale and lease for one year to him thereof made by the said parties of the first part, by Indenture bearing date the day next before the day of the date hereof and also by force of the statute made for transferring of uses into possession and to his heirs and assigns for ever, ALL THAT certain tract or parcel of land, situate, lying and being in the said township of New Rochelle, commonly called and known by the name of the GLEBE, beginning at the Creek or salt water, thence running north-westerly by the road that runs between the land of Benjamin Brown and the tract hereby granted to the fresh meadow. Westerly by the road that runs along the said meadow, south-easterly by the land now in the possession of John Arnaud, which was bought out of the commons. Easterly by the Creek or Salt Water, to the place where it first began, containing one hundred acres, be the same more or less.

Together with all and singular the PROFITS, PRIVILEGES, ADVANTAGES, IMMOLUMENTS, RIGHTS, MEMBERS, IMMUNITIES, LIBERTIES, BUILDINGS, IMPROVEMENTS, HEREDITAMENTS and APPURTENANCES whatsoever, to the same belonging or in anywise appertaining. AND ALL the ESTATE, RIGHT TITLE, PROFIT, POSSESSION, REVERSION, CLAIM and DEMAND whatsoever, which he, the said Joseph Pell, at the time of his death had, or which they the said parties of the first part, by Virtue of his last will and testament have, of, in or to the same. To HAVE and to HOLD the said premises hereby granted or mentioned, or intended to be hereby granted unto the said David Guion, his heirs and assigns, to the only proper use and behoof of him the said David Guion, his heirs and assigns forever, in as full and ample manner to all intents and purposes, as he the said Joseph Pell, in his life time held and enjoyed the same and not otherwise. In WITNESS WHEREOF, the parties to these presents have hereunto, interchangeably set their hands and seals, the day and year first above written.

Scaled and delivered in the presence of us,

MARY PELL,
DAVID LISPENARD,
PHEBE PELL,
SAMUEL SNEDEN,
JACOBUS BLEECKER."*

On the fourth day of February, 1763, David Guion released the same to the minister and members of Trinity Church, New Rochelle, for the sum of £100.

"Isaac Guion, Peter Flandreau, Samuel Gelliott^b and Magdalen Stoup, (sole executrix and heir of the last will and testament of ye Reverent Peter Stoup of New Rochelle, in the County of Westchester and province of New-York, late deceased,) also gave releases to the Church in 1767." c

* Book of Records, County Clerk's Office, Lib. H. pp. 342, 345.

^b Upon the 31st of Oct. 1767, Peter Flandreau and Samuel Gelliott, released to the ministers and members of Trinity Church at New Rochelle, "all that certain 100 acres of land, &c., which was given and granted by John Pell and Rachel his wife, by deed poll dated 20th of September, 1689, for the French Church, also granted by the said deed poll (excepting and reserving herecut a certain messuage and dwelling house wherein James Flandreau now lives, and also about two acres of ground lying on the east side of the main road in New Rochelle town aforesaid, which the said Peter Flandreau holds by virtue of a title derived under Mrs. Morin, and also excepting hereout one acre of ground more, lying on the west side of the said two acres and adjoining thereto and being bounded on a creek and also by a public highway leading from the said creek and which divides the aforesaid 100 acres of land from the lands of Benjamin Browne,) and of, in and to all, &c." County Records, Lib. H. p. 350.

* Co. Rec. Lib. G. pp. 554, 556. See also Lib. H. 349.

The old Church glebe was sold during the years 1800 and 1804, and the purchase money subsequently loaned on the present parsonage lands, &c., which fell to the church by a foreclosure of the mortgage in Chancery, A. D., 1821.

The Rev. Michael Houdin continued his labors here until October, 1766, when he departed this life. He was esteemed a worthy missionary, of considerable learning and irreproachable morals. His remains were interred by the side of his predecessors, Bondet and Stouppe, beneath the chancel of the old French church, but since the removal of this edifice, the ashes of these worthy and laborious missionaries repose in the highway, without a stone to mark the spot or commemorate their worth.

Mr. Houdin's funeral sermon was preached by his old friend and companion in arms, the Rev. Harry Munro, A. M., of Yonkers, from Hosea, iv chap. and part of 12th verse, "Prepare to meet thy God."

The following extract is from a letter of the Rev. Mr. Auchmuty to the Secretary of the Venerable Society, written a few days after Houdin's death:—

"I beg the Society will not think of appointing another missionary to New Rochelle at present, the people really do not deserve one; not one farthing did they contribute towards the support of the two last, besides they are too small a number to be indulged with a minister to themselves, and are distant from Eastchester church only four miles, from Westchester five, from Rye church five, and from Philipsburgh church nine miles."^a

From the death of Mr. Houdin until the period of the Revolutionary War, services were performed here by the Rev. Samuel Seabury, rector of the parish. The following extract, relating to New Rochelle, occurs in Mr. Seabury's first report to the Secretary on the 25th of June, 1767:—

"By the death of Mr. Houdin, New Rochelle has fallen under my care for the present; I have preached there several

^a New York, MSS. from archives at Fulham, vol. ii. (Hawks.)

times, and once administered the communion to fifteen communicants. The congregation consists of near two hundred people, decent and well behaved, part English and part French. The French all understand English tolerably well ; and except half a dozen old people in whose hands is the chief management of affairs, full as well as they do French. The greatest part of them would prefer an English to a French minister ; and none are warm for a French one, but the half dozen above mentioned.

They had a glebe of near one hundred acres of land left them formerly, thirty acres of which they have recovered ; the rest is kept from them under pretence that it was given to a *Presbyterian or Calvinistic French Church*. They have also a parsonage house, but whether these endowments are so made, that an English minister could not enjoy them, I cannot yet learn. New Rochelle is seven miles from this place, three from Eastchester, eight from Rye and perhaps about that distance from Philipsburgh. I have been thus particular, that the Society may be able to judge whether it is expedient for them to send another missionary to New Rochelle or not. Dr. Auchmuty has informed me that he has wrote to the Society upon this subject, and I find it is his opinion that a missionary is less necessary there than in many other places where they have none. If the Society should decline sending a missionary there I could attend them in summer, every other Sunday, in the morning, and be at Eastchester in the afternoon, and in winter every fourth Sunday, and indeed these churches are so near that most of the people might attend at either. I would not, however, be understood as dissuading the Society from sending another missionary to New Rochelle, but only as informing them in what manner they might be provided for in case they decline it, and should the Society put them immediately under my care I should very readily submit to their consideration what allowance should be made me on that account." *

* New York, MSS. from archives at Fulham, vol. ii. p. 429. (Hawks.)

The next year he again writes as follows:—

MR. SEABURY TO THE SECRETARY.

(EXTRACT.)

" Westchester, Oct. 1st, 1768.

REV. SIR,

I am sorry the people of New Rochelle have deservedly fallen under the censure of the Society. They seem to keep things too much in the dark with regard to their glebe; but as soon as I can get such an account of that matter as shall enable me to write intelligibly to the Society about it, I will lay it before them. In the mean time as there is a number of strolling teachers, especially of the sect of Anabaptists, who ramble through the country, preaching at private houses for the sake of making proselytes and collecting money, I have thought it best to visit them occasionally, as well to prevent any ill effects that might arise, as for the sake of a number of well disposed people who live there. I shall, however, carefully attend to the caution you give not to neglect my particular cure of East and Westchester."^a

During the American Revolution the church must have been closed, for the congregation was much scattered.

Shortly after the treaty of peace the parish was organized under Mr. Andrew Fowler, (afterwards the Rev. Mr. Fowler,) who read prayers and sermons from 1781 until 1786, and at the same time had the charge of a school in this place. Mr. Fowler was succeeded by Mr. Bartow, as a lay reader, who continued his services in this capacity until he received holy orders.

THE REV. THEODOSIUS BARTOW,

The first rector of this parish, was the son of Theodosius Bartow, second son of the Rev. John Bartow, first rector of the parish

^a New York, MSS. from archives at Fulham, vol. ii. p. 452. (Hawks.)

of Westchester, and by his mother Bathsheba Pell, a lineal descendant of John Pell, second proprietor of the Manor of Pelham. He was born at Westchester, in this County, A. D., 1747, where he received his early education. In 1786, as we have seen, he succeeded Mr. Fowler as a lay-reader. In 1788, at a Convention of the Protestant Episcopal Church in the State of New-York, held in the city of New-York, on Wednesday, November 5th, 1788, it was resolved,—“That the thanks of the Convention be returned to Mr. Bartow, for his services as a reader in the Episcopal Church at New Rochelle, that the Convention consider him as eminently useful to the Church in that situation and wish him to continue therein; and as they have the highest sense of his zeal for religion, and just respect for his moral character, they would recommend his application to such studies as may qualify him for holy orders, in conformity to the Constitution of the Church, and that a copy of these resolutions be delivered to Mr. Bartow by the Secretary, in testimony of the approbation of this Convention.” The next year, at the solicitation of the congregation, he applied for holy orders, and was ordained Deacon, on Wednesday, 27th of January, 1790, and Priest on the 19th of October following, by Bishop Provoost. A definite invitation appears to have been given to Mr. Bartow soon after his ordination, by which he became the first rector of this parish, the Church having been without a minister fourteen years. Occasional services, however, may have been held during that time. The salary at this period amounted to £30 per annum, and appears to have been principally paid for many years, by Lewis Pintard Esq. In 1787 Jame de Blez, first junior warden of the parish, bequeathed the sum of £100 to Trinity Church, which money appears to have been laid out in repairing the old edifice by Mr. Bartow. The following item is preserved among the Guion papers, entitled:—“Memorandum of the collection in the church by Peter Shute:”—

The first collection was May 17th, 1792.

May 17th, collected, 8 1-2

“ 24th, “ 12 6

At a meeting of the Rector, Wardens and Vestrymen, of Trinity Church at New Rochelle, on the 24th of October, 1803, it was resolved :—"that in consideration of the decayed state of the present church, that it was expedient to erect a new building for the celebration of Divine worship, and it is hereby earnestly recommended to the members of the congregation of the said church, and to all pious and benevolent persons to render every aid which their circumstances will admit, in affecting the above design, and may the blessing of God rest on every contributor to the aforesaid useful object." In 1804 Mr. Bartow makes report to the Convention of eighteen communicants, &c.

Mr. Bartow continued rector of this parish until June, 1819, when he ceased the labors of the sanctuary and resigned his office. At a meeting of the vestry held Monday, June 7th, of that year, on motion it was resolved :—"that the thanks of this Board be given to Mr. Bartow, to wit :—"The vestry of Trinity Church, New Rochelle, return the Rev. Theodosius Bartow their thanks for his long and faithful services in said Church, and request that he will accept their wishes that the residue of his days may be serene, joyful and happy." His long service of nearly thirty years, is still cherished with grateful remembrance. On Friday, November the 12th, 1819, this venerable missionary of the cross was called from his earthly labors and sufferings on earth, we trust, to the enjoyment of that rest which remaineth for the people of God. His mortal remains repose in the grave yard on the west side of Trinity Church, not far from the site of the old French Church, in which, during thirty years of his ministry, he faithfully dispensed the word of life.

The following notice of his death appeared in the Christian Journal of Dec., 1819 :—"Died at New Rochelle, Westchester County, New York, on Friday, November 12th, the Rev. Theodosius Bartow, in the 72d year of his age, for nearly thirty years rector of Trinity Church in that place." Mr. Bartow married Jemima Abramse, by whom he left several children. The late Rev. John V. Bartow, rector of Trinity Church, Baltimore, was his sixth son. The Rev. Theodore Bartow and the Rev. Henry

B. Bartow, sons of Jacob Bartow Esq., both of the Protestant Episcopal Church, are his grandsons.

Upon the resignation of Mr. Bartow the

REV. REVAUD KEARNY, A. M.,

Was elected minister of the parish in 1819. The same year he makes report to the Convention of twenty seven communicants, and "that through the Divine blessing the prospects of the parish were very encouraging." At a vestry meeting held on the 21st of June, 1820, it was determined, that, "whereas, in the present state and age of the church, it is thought unadvisable to lay out money in repairing the same, resolved, that a subscription be opened immediately, for the raising a sufficient sum to enable the Wardens and Vestry to erect a new building." Through the exertions of Mr. Kearny a large amount was raised at that time, but the church edifice was not begun until 1823. In 1821 a committee appointed by the Vestry to foreclose the land lately given by the late Rev. Theodosius Bartow, reported;—"That the same is accordingly foreclosed by which the land becomes the property of the Church." At the same time it was resolved:—"that the land lately put into possession of the Church be advertised for sale."^a In 1821 Mr. Kearny relinquished the rectorship of Eastchester and confined himself to this parish. The year following, however, he resigned his charge and was succeeded by the

REV. LEWIS PINTARD BAYARD, A. M.

This individual was born on the 23d day of July, 1791, at the residence of his great uncle, Elias Boudinot, L.L. D. at Frankfort, near Philadelphia, Pa. His father was the Hon. Samuel

^a The purchasers of the old glebe (Elijah Ward and others,) having paid off their bonds to the Church, and the monies being deposited in the rector's hands; the latter to secure the same to the Church, mortgaged a tract of land of about 60 acres, situated in the town of New Rochelle, which was foreclosed as above. Much of this land is still owned by the Church.

Bayard of Philadelphia. His mother was the only daughter of Lewis Pintard, L.L. D. of New York, whose long and devoted services to the Church have endeared him to the hearts of all who seek her welfare and pray for her peace. At the early age of three years, Lewis P. Bayard went to England with his father, who was sent by the United States government to that country, we believe on a private embassy. During his father's residence in London, young Bayard received the rudiments of an English education, and some knowledge of the French language. For some years after his return from England, he resided in the family of his grandfather, at New Rochelle. Here the foundation of his classical education was laid by several successive teachers, among whom was a Mr. Corbet, a graduate of Trinity College, Dublin. His father afterwards removed to New York, and placed him under the tuition of the late Rev. Edmund Barry, D. D. rector of St. Matthew's Church, Jersey City, N. J., from whose excellent instructions he appears to have derived the most decided and permanent benefit. Having been thoroughly prepared for College under Dr. Barry, he became a member of Nassau Hall, Princeton, N. J., in the fall of 1804, where he remained four years, and graduated with the usual honors in the summer of 1808. For some time he hesitated which of the professions to choose; "but after long and mature consideration," he says, "I felt inwardly called and moved to take upon myself the office of a minister of Christ," and he accordingly commenced in 1809, a course of theological study under the direction of Bishop Hobart. Although nurtured in the bosom of the Presbyterian denomination, he became convinced, after a faithful investigation of the subject of Episcopacy, aided by Divine light and guidance in prayer, and diligent and humble examination of the Scriptures, that it was his duty to connect himself with the Episcopal Church as one "divine in its institution, apostolic in its ministry, pure and evangelical in its doctrines, authoritative in its sacraments, and scriptural and primitive in its discipline and worship."

During the prosecution of his theological studies Mr. Bayard resided at Princeton, N. J., and was admitted a candidate for

orders on the 2d of May, 1811, in the diocese of New Jersey. For six months previous to his admission to Deacon's orders, he officiated, under a canonical license, as lay reader in St. Michael's Church, Trenton, and in several vacant churches in the diocese as his services were needed.

Mr. Bayard was admitted to Deacon's orders, by the Rt. Rev. Bishop Hobart, in Grace Church, New York, on the second day of August, 1812. In May, 1813, he was called to the rectorship of Trinity Church, Newark, N. J., which charge he resigned in 1820. After this he officiated for some time in the neighboring parish of Eastchester. In connection with his pastoral charge, he thought it to be his duty to engage in the avocation of an instructor of youth, peculiar facilities being offered him at New Rochelle, the place of his residence, for engaging in that work. In 1821, he became Rector of this parish and the next year makes report to the Convention of thirty communicants.^a

During the incumbency of Mr. Bayard, the present church edifice was erected and consecrated. In the year 1827, adverse circumstances, wholly beyond his control, among which he particularly mentions the sale of his grandfather's mansion, rendered it again necessary for Mr. Bayard to change the scene of his ministry. Attached as he was to New Rochelle, by so many sacred and delightful associations, he yet obeyed, unmurmuringly the call of providence, and in April of that year moved his large family to Geneva. From thence he was called in September by the vestry of the newly formed congregation at Geneseo, Livingston County, to become their Rector. In 1830 he removed to New York, and organized St. Clement's Church in that city, soon after this, the honorary degree of Doctor in Divinity was conferred upon him by the faculty of Geneva College, in Western New York. In 1840 he obtained leave of absence from his Congregation to make a tour through Europe to Syria and the Holy Land, for the benefit of his

^a Memorial of the Rev. Lewis P. Bayard, D. D., by the late Rev. T. W. Brown, A. M.

health. A little more, however, than four months from the day of his embarkation, this eminent soldier of the cross rested from his labors, having died at sea, on his return from the Holy Land, Sept. 2, 1840.

The

REV. LAWSON CARTER A. M.,

Was elected in 1827 and resigned in 1839. In the year 1831, he reported to the Convention :—"forty communicants, and that during the past year a very respectable and commodious parsonage has been erected. It is but justice to add," he says, "in accomplishing this object, one family, with a liberality deserving the highest praise, contributed to the amount of three hundred and forty dollars, another, to the amount of three hundred and eighty, and that about fifteen hundred were raised through the agency of the Female Missionary Association of the Parish." For Mr. Carter's successors, see catalogue of ministers.

THE CHURCH.

The Church edifice comprises simply a nave and vestry room in the rear, with a square tower and spire at the south end, and is situated on the glebe given by the town in 1714, at no great distance from the site of the old French church erected in 1710. It is constructed of wood in the gothic style, without much pretension to taste. The corner stone was laid by the Right Rev. John Henry Hobart, D. D., on Friday, the fourth of July, 1823, and on the 28th of August, 1824, it was consecrated and set apart to the worship and service of Almighty God, under the title of Trinity Church, by the Rt. Rev. John Croes, D. D., Bishop of the Diocese of New Jersey, in the absence of the lamented Hobart, then on a visit to England.

In 1846 it was considerably enlarged and improved. The tower contains the original bell, presented by Sir Henry Ashurst,*

* "Sir Henry Ashurst was the eldest son of Henry Ashurst Esqr. of London, eminent for great benevolence, humanity and piety, and a chief person in founding the

of London, to the French Church, Du St. Esprit of New York, which bears the following inscription :—

“SAMUEL NEWTON MADE ME, 1706.”

In 1823 it was ordered by the Vestry of that Church, that this bell, then in the care of St. Stephen's Church, New York, be presented for the use of the French Church, New Rochelle.

The communion plate consists of a large silver chalice and paten, the gift of “good Queen Anne,” also two smaller chalices, presented by a member of the Davenport family. The old communion table, presented to the church by Aman Guion, in 1710, is still preserved in the vestry room. The organ cost \$850, and has an octave of pedals with a trumpet stop.



Trinity Church, New Rochelle.

corporation for propagating the gospel in foreign parts, temp. of Charles II. to which he acted as treasurer. Sir Henry was created a Baronet by King James II. 21st of July, 1688. He sat in Parliament in the Reign of Charles II. and William III. for the boroughs of Truro, in Cornwall and Wilton, Wilts. He was the intimate friend of the Hon. Robert Boyle, to whom he was executor and trustee for founding the lecture which bore that gentleman's name. He died at Waterstock, 13th of April, 1710, and lies buried there." See Burke's Extinct and Dormant Baronetcies.

TOMBSTONES.

In the rear of the church is situated the old burying ground, where lie, awaiting the resurrection of the just, many of the persecuted and exiled Huguenots. The inscriptions on the earliest tombstones are wholly illegible. Among others that have been preserved however, are the following ;—VOISE-LE, CORP. DE. ISAAC COUTANT, AGDE 50. ANNS. ———HERE LIES THE BODY OF JAMES FLANDREAU AGED, 69 YEARS DIED, FEB. 19. 1726———1741 M. D. A. G. 49.———VOISE. LE. CORP. DE SUSANA. LANDRIN. AG. DE. 18. M. LE. 6 D. S. L. 1750. ——— HERE LIES THE BODY OF JOHN CLARK WHO DEPARTED THIS LIFE ON YE 6 DAY OF M.R., AD. 1754. AGED 56. ——— HERE LIES THE BODY OF ANDRE RANOUD, WHO DEPARTED THIS LIFE ON FRIDAY YE 2 DAY OF DEC, A. D. 1758, AGED 25 Yr.

To this Church is attached a valuable glebe and parsonage, the latter we have seen was erected in 1831. The old parish house which was rebuilt in 1761, stood directly in the rear of the present church. In 1851 the real estate of the Church was valued as follows :—

The Rectory or Parsonage containing about six	
acres of land worth about	\$10,000,00
Thirteen lots of land valued at from \$400 to \$900 each	7,250,00
Two to three acres of land valued at	1,500,00
Making the whole value of real estate, exclusive of	————
cemetery and church edifice.	\$18,750,00

PRINCIPAL BENEFACTORS.

Queen Anne, John Pell, Jacob Leisler, Col. Benjamin Fletcher, Col Robert Hunter, Col. Caleb Heathcote., Rev. John Sharpe, Elias Neau, Rev. Daniel Bondet, Lewis Bongrand, Aman Guion, James de Blez, Lewis Pintard, Peter Jay Munro, Hon. John Hunter, Lloyd S. Daubeney, Philip Rhinelander Underhill, Town of New Rochelle, the Venerable Society for the Propagation of the Gospel, and the Corporation of Trinity Church New York.

The first delegate from this parish to the Diocesan Convention, held in New York, Wednesday, June 22nd, 1785, was Mr. Andrew Fowler.

MINISTERS AND RECTORS OF NEW ROCHELLE.

INST. OR CALL.	MINISTERS.	VACATED BY.
20 Sep. A. D. 1689,	Rev. David De Bonrepos, D. D. Cl. resig.	
20 June, A. D. 1695,	Rev. Daniel Bondet, A. M. Cl. death.	
20 July, A. D. 1724,	Rev. Pierre Stouppe, A. M. Cl. "	
20 Aug. A. D. 1761,	Rev. Michael Houdin, A. M. Cl. "	
20 Oct. A. D. 1790,	Rev. Theodosius Bartow, Presb. resig.	
12 May, A. D. 1819,	Rev. Ravaud Kearny, A. M. Presb. resig.	
23 Jan. A. D. 1821,	Rev. Lewis P. Bayard, A. M. Presb. "	
21 May, A. D. 1827,	Rev. Lawson Carter, A. M. Presb. resig.	
13 May, A. D. 1839,	Rev. Thomas Winthrop Coit, D. D. Presb. "	
10 Dec. 1849,	Rev. Richard Umstead Morgan, D. D. Presb. present incumbent.	

NOTITIA PAROCHIALIS.

1709 Communicants, 43	Baptisms.	Unknown.
1714 " 50	"	"
1716 " 52	"	"
1724 " 45	"	"
1733 " 35	"	5
1750 " 68	"	15
1756 " 80	"	40
1804 " 18	"	5
1819 " 27	"	13
1847 " 46	"	10
1853 " 56	"	20

The baptismal register of this Church commences, in 1724.

Ce Dimanche 14 Mars, 1724, a ete baptise sortie service du matin Peter fils de Thomas Wallis, and Madelaine sa femme le Peter a ete presente, au saint bapteme, par Denys Woertman and

Elizabeth sa femme Parrain et Marraine le dit Peter est ne le six du dit mois."

Thomas Wallis,

Peter Stouppe,

Denis Woertman,

Isaac Quantein, ancien.

Elizabeth ^{her} ~~marque.~~ Woertman,

Isaac Guion, ancien.

In 1710 the population of New Rochelle and its districts was as *follows:—Male Christians, 67—female do., 139;—Male Slaves, 23—female do., 34—total 261.

In 1712 the population was 304

" 1840 " " " 1,816

" 1850 " " " 2,458.

WARDENS OF TRINITY CHURCH UNDER THE CHARTER.

1762.

Jacob^b Bleecker,

James De Blez.

1763--5.

Jacob Bleecker,

David Guion.

1793-4.

Abraham Guion,

David Guion.

1795-6.

David Guion,

Peter Shute.

1797.

David Guion,

William Baily.

1798-1800.

David Guion,

Frederick Guion.

1801.

David Guion,

Lewis Pintard.

1802-1810.

Lewis Pintard,

David Coutant.

1811-1813.

David Coutant

Anthony Bartow.

1814.

David Coutant,

John W. Kearny.

1815-1817.

David Coutant,

Anthony Bartow.

	1818.	
Anthony Bartow,		David Coutant.
	1819.	
David Coutant,		Anthony Norroway.
	1820.	
Anthony Norroway,		David Coutant.
	1821.	
Anthony Norroway,		Herman Le Roy.
	1822-1824.	
Anthony Norroway,		New'y Davenport, Jun.
	1825.	
Anthony Norroway,		Gideon Coggeshall.
	1826.	
Gideon Coggeshall,		Lloyd S. Daubeney.
	1827.	
Gideon Coggeshall,		Frederick A. Guion.
	1828-9.	
Peter Jay Munro,		Newberry Davenport.
	1830-1.	
Newberry Davenport,		Lloyd S. Daubeney.
	1832.	
Lloyd S. Daubeney,		Newberry Davenport.
	1833-4.	
Newberry Davenport.		Lloyd S. Daubeney.
	1835-1839-41.	
Lloyd S. Daubeney,		Newberry Davenport.
	1842-3.	
Peter R. Brinckerhoff,		Philip A. Davenport.
	1844-5.	
Peter R. Brinckerhoff,		Henry Munro.
	1846.	
Peter R. Brinckerhoff,		Robert Bartow.
	1847-8.	
Peter R. Brinckerhoff,		John Soulice.
	1849 to 1851.	
John Soulice,		Benjamin H. Carpenter.

1852.

John Soulice,

Richard Lathers.

1853.

Robert Bartow,

Richard Lathers.



Queen Anne's Chalice and Paten.

HISTORY

OF THE

PARISH AND CHURCH

OF

YONKERS.

The Old or Lower Yonkers, as it was commonly called, constituted one of the four precincts of Westchester parish until 1787, when it was independently organized.

The principal grantee under the Indians in this parish, after the sale to the Dutch West India Company in 1640, was De Heer Adrian Van der Donck, who obtained from the Director General, the tract of land called "Nepperhaem." The title given to this Colony was "Colen Donck" (Donck's Colony) and the proprietor thereof was invested in all the rights and privileges contained in the Charter of 1629.

Van der Donck also received a deed of confirmation from the native Indian sachem Tackarew and others. He subsequently made other purchases, erected mills, and laid out a plantation near the present village of Yonkers. "The Dutch, (says Broadhead) were in the habit of calling Van der Donck's estate 'de Jonkheers Landt,' which the English afterward corrupted into Yonkers."^a

^a Broadhead's Hist. of the State of N. Y. First period, 1609-1664.

In 1677 Elias Doughty, son of the Rev. Francis Doughty and brother in law of Van der Donck, "was invested in the sole proprietorship of the land heretofore belonging to the Younckers Van der Donck."

In 1693 Frederick Philipse Esqr., being possessed of the fee simple of the Youckers and adjoining lands, the whole territory was by Royal Charter, erected into the Lordship and Manor of Philipsburgh; to be holden of the King, in free and common socage, its Lord yielding and paying therefor, yearly and every year, on the Feast day of the Annunciation of the Blessed Virgin Mary, at the fort in New York, the annual rent of £4, 12s. Frederick Philipse, was the only son of Frederick Philipse, or, (as the name was spelt at that early period) Frederick Felypsen a native of Bolswaert, in East Friesland, and grandson of the Honorable Viscount Felyps of Bohemia, who sprang from the ancient Viscounts of that name and country. The early members of this family took an active part in favor of the Reformers John Huss and Jerome of Prague, for which they suffered severely both in person and property, being finally compelled to fly, for better security, to East Friesland. Besides their high rank as nobles, they appear also to have held the office of Grand Veneurs, or keepers of the deer forests in Bohemia. In the year 1658, Frederick Philipse emigrated from East Friesland to the New Netherlands. By his wife, Margaret Dacres, he left one son, Frederick, born at Bolswaert, East Friesland, A. D. 1656. The latter was first Lord of the Manor of Philipsburgh in 1693, founder of the Dutch Church, Sleepy Hollow, and for many years a leading member of the Governor's Council. He married Catharine, daughter of the Hon. Oloff Stevensen Van Cortlandt. By his will, dated 9th of December 1702, he requires "his body to be interred at his burial place at the Upper Mills." Philip, his eldest son, married Maria, daughter of Governor Sparks of Barbadoes, and dying in 1700, left Frederick Philipse Esq., second Lord of the Manor of Philipsburgh, heir to his uncle Adolphus, and founder of the Church in this parish. Under the royal charter of Philipsburgh, the Philipses enjoyed "the advowson and right of patronage of all

and every the church or churches, erected or to be erected or established or hereafter to be erected or established within the said manor of Philipsburgh."

As early as 1684 Yonkers appears to have been associated with East and Westchester in the support of a minister, for on the 2nd of April of that year, it was resolved at a town meeting held in Westchester:—"That the Justices and Vestrymen of Westchester, Eastchester and Yonkers, do accept of Mr. Warham Mather as our minister for one whole year, &c."^a

On the 24th of March, 1693, an act of the General Assembly was passed for settling a ministry, and raising a maintenance for them in the county of Westchester, &c., by which Yonkers became one of the four precincts of Westchester parish.

The first vestryman elected by the freeholders of this precinct was Charles Vincent, and the quota contributed towards the support of the rector and poor of the parish in 1702, amounted to £7, 6.

In 1702 the Rev. John Bartow, one of the first missionaries sent out by the Ven. Propagation Society, was inducted by the mandate of his Excellency, Governor Cornbury, rector of the parish church of Westchester, Eastchester, Yonkers, and the Manor of Pelham.

The following year Mr. Bartow commenced his services within this precinct. In a summary account of the state of the Church in the Province of New York, as it was laid before the Clergy, convened at New York, October 5th, 1704, we have the subjoined account of this precinct:—"At Yonkers there is a small congregation of Dutch, who have only a reader, and therefore some of them who understand English, repair to the church of Westchester."^b

September 5th, 1708, Mr. Bartow writes to the Venerable Society:—"That he occasionally preaches at Yonkers, where the population was then 250 souls."

^a Westchester Town Records.

^b In 1704 there were 20 families in the Lower Yonkers, and 40 in the Manor of Philipsburgh.

In 1713 the Society founded a charity school for the education of the children in this precinct. Their abstracts say :—" To a schoolmaster at Yonkers, in the province of New York, where there is a large congregation of Dutch and English for instructing the younger sort of both nations in the Catechism and Liturgy, of £5 per annum, upon producing a certificate of his teaching thirty children, in that summer ; to whom also the people of Eastchester are willing to allow £20 per annum, if some well instructed master would teach them alternately."^a

Mr. Bartow writing to the Secretary on the 12th of September, 1717, says :—" Yonkers has no church, but we assemble for divine worship, sometimes in an house of Joseph Bebts, deceased, and sometimes in a barn when empty, but the people begin to be in a disposition to build a church."

"A. D. 1719, Mr. Jones was allowed fifty shillings for teaching children to read at Mile Square."

In the year 1721 Mr. Bartow informs the Bishop of London, "That he officiates on Sundays, in the four towns under his care, according to their several quotas in the payment of the £50 per annum, and that he preaches three times a year at Yonkers, &c."

Upon the death of Mr. Bartow in 1725, the Rev. Thomas Standard was inducted rector of the parish of Westchester, including the precinct of Yonkers. During his incumbency, the present parish church was erected. Its first founder and patron, as we have already seen, was the Hon. Frederick Philipse, son of Philip Philipse. This distinguished personage was born upon the Springhead estate, island of Barbadoes, A. D. 1698. From 1721 to 1728, he filled the office of Speaker to the House of Assembly, in the province of New York, and in 1733 was Baron of the Exchequer. In his will, which is dated the 6th day of June, A. D. 1751, he directs as follows :—" That out of the rents that are or shall be due to me from the Manor of Philipsburgh, the sum

^a Printed abstracts of Ven. Soc. for 1713.1

of £400 be, by my executors, laid out and expended towards erecting, building and finishing a church of England as by law established, on the farm near and to the northward of the house now in the possession of William Jones, senior, by Saw Mill river, unless I shall erect, build and finish the same in my lifetime, and I do devise all the said farm now in the tenure of the said William Jones, with all the buildings thereon and appurtenances thereunto belonging, unto my children and their heirs in trust to and for the use of such ministers of the Church of England, as by law established, as shall from time to time be admitted, instituted and inducted in the said Church, and so for ever to remain as and for a glebe to the said Church."^a

The site of the church was afterwards changed, however, by his son Frederick, to its present location in the village. Col. Philipse contributed the money necessary for the building and all the labor, except such as he taxed his tenants with who lived in the town.^b This tax, which was very trifling, was levied in proportion to the abilities of his tenants. The building of the church must have commenced in 1752, for among the Philipse MSS. is an account of the expenses on the church at Philipsborough to the estate of Frederick Philipse, debtor, "commencing November, 1752, closing December, 1753, whole amount £623, 6s, 9d. This sum shows that his executrix had exceeded the original bequest in the will, £223. The curious reader will not be displeased with one or two more of these accounts, showing the expenses attendant on building a church at that early period:—"Benjamin Fowler's account in full for ye church, May 11th, 1753, dito 6 1-2 days works at gitting timber for the dors and the winder frames for the church, at 5 shillings per day, £1, 12, 6:—September the 20th, to working and going to

^a Surrogate's office, N. Y., vol. xviii. 3. This will was proved on the 14th of October, 1751. In a map of the manor of Philipsburgh, surveyed agreeable to the orders and instructions of Isaac Stoutenburgh and Philip Van Cortlandt, Commissioners of Forfeitures in 1785, the glebe or parsonage is laid down at 107 acres.—*Editor*.

^b The bricks used in the construction of this edifice were manufactured in the vicinity of Pidgeon Hill, about one mile south of the village of Yonkers.—*Editor*.

ask the people to come to work at the church, 8 days, &c., &c. John Underhill's receipt for supplying the workmen at the church with beef, commencing August 31st, Madame Philipse debtor, 69 pounds of beef at 2s 3d per pound £15, 10, 3.

Received of Beverly Robinson, the above amount in full.

John Underhill."

The Honorable Frederick Philipse married in 1726, Joanna, daughter of the Hon. Anthony Brockholes, of an old Lancashire family, by this lady he had issue two sons, Frederick and Philip, also three daughters, Susannah, Mary and Margaret. The eldest son, Frederick Philipse, being heir of his father became devisee of the manor of Philipsburgh. Philip, the second son inherited the upper Highland patent of Philips-town, married Mary Marston, and died at New York, May 9th, 1768.^a His son Frederick, who died in 1829, was the grandfather of the present Frederick Philipse Esqr., proprietor of Philips-town, Putnam Co. The Hon. Frederick Philipse, founder of this Church, died at New York, 26th of July, 1751, and was buried in the family vault, in the Dutch Church at Sleepy Hollow, on the 28th of the same month. The following notice of his death appeared in the New York Gazette, for July 29th, 1751:—"New York, July 29th,—Last Friday Evening departed this Life, in the 56th year of his age, the Honourable Frederick Philipse Esqr., one of his Majesty's Justices of the Supreme Court of this Province, and a Representative in our General Assembly for the County of Westchester. He was a Gentleman conspicuous for an abundant Fortune; but it was not his wealth that constituted his Merit; His Indulgence and Tenderness to his Tenants; his more than parental affection for his Children, and his incessant liberality to the Indigent, surpassed the splendor of his Estate, and procured him a more unfeigned regard than can be purchased with opulence, or gained by Interest. There

^a The following obituary notice appeared in the New York Mercury for May 16th, 1768:—"Monday last, departed this life at his house in King Street, in this city, Philip Philipse, Esq., in the 41th year of his age."

were perhaps few Men, that ever equalled him in those obliging and benevolent Manners, which, at the same time that they attracted the Love of his Inferiors, created him all the Respect and Veneration due to his rank and station. That he was a Lover of his Country, is gloriously attested by his being repeatedly elected into the Assembly for the last 27 years of his Life. He had a disposition extremely social, and was what few ever attain to be, a *good Companion*. But what I have said of his Character is far from being a finished Portrait; it is only a sketch of some few of his Excellent Qualities, many features, I am sure, have escaped me; but I dare say, that those I have attempted, are not set off with false colours, but drawn faithfully from the Life."

His eldest son and heir, Colonel Frederick Philipse, was of King's College, and became a most accomplished gentleman, and a person of considerable literary attainments. He was also an ardent Churchman, and a liberal benefactor. In fact, to his untiring efforts, under God, does this parish owe much of her present prosperity. He was elected a member of the Venerable Society for the Propagation of the Gospel in 1764, and his name appears among the list of vestrymen of Trinity Church, New York, from 1779 to 1782. He was also a member of the House of Assembly, held the commission of Colonel in the Provincial Militia, upon the confiscation of his property, and retired to Chester in England. He married Elizabeth, daughter of Charles Williams Esqr., and had with other issue, Frederick, who married Harriet Griffiths of Rhent, North Wales, father of Colonel Frederick C. Philipse, who married Mary Ann R. daughter of Sir Hugh Palliser, bart. of the Vatch, Bucks, and has two sons, Frederick of Rhent, and Edwin William Philipse. Colonel Frederick Philipse died at Chester, 30th of April, 1785, and was buried in the Cathedral church of that city, where there is a monument erected to his memory, on which is the following inscription :

“*Sacred to the Memory of*
FREDERICK PHILIPSE, ESQUIRE,
 late of the Province of New York:

A gentleman, in whom the various social, domestic, and religious virtues were eminently united. The uniform Rectitude of his conduct the esteem of others; whilst the Benevolence of his heart and gentleness of his manners secured their love. Firmly attached to his Sovereign and the British Constitution, he opposed, at the hazard of his life, the late Rebellion in North America, and for this faithful discharge of his duty to his King and Country, he was proscribed, and his estate, one of the largest in New York, was confiscated by the usurped Legislature of that Province. When the British Troops were withdrawn from New York, in 1783, he quitted a Province to which he had always been an ornament and Benefactor, and came to England, leaving all his property behind him: which reverse of fortune he bore with that calmness, fortitude and dignity, which had distinguished him through every former stage of life.

He was born at New York, the 12th Day of September, in the year 1720, and died in this Place the 30th day of April, in the year 1785, aged 65 years.”^a

For some time after building the church, the precinct had no settled clergyman—but was supplied four times a year by the rectors of the parish and by occasional visits of the neighboring clergy.

The state of the precinct about six months prior to Mr. Standard’s death, is thus described by Dr. Johnson, in a letter to the Archbishop of Canterbury, from which we extract the following:—

DR JOHNSON TO THE ARCHBISHOP OF CANTERBURY.

“*KING’S COLLEGE, New-York, July 25th, 1759.*

—The next thing is to give your Grace an account of those places where Missions are wanted, and here I beg leave first to mention a great part of this Province, I mean all that Tract on the East side of Hudson’s River, from Westchester upwards, quite as far as we have any settlements, abounding in people, but almost

^a The above inscription was kindly furnished the author by the Rev. W. P. Hutton, of Stanley Place, Chester, England. †

destitute of Ministers of any Denomination, except two Dutch and two Germans, and many people have almost lost all sense of Christianity. Indeed in the large County of Westchester there is only good Mr. Wetmore and two Dissenting Teachers that are capable of Duty. Northward of that is Col. Philips' manour in which are people enough for a large Congregation, without any minister at all—The Colonel has himself built a neat, small church, and set off land for a glebe which will be considerable in time, and he and his tenants are very desirous of a minister, but will need the Society's assistance." ^a

In October 1761, the Rev. John Milner, who succeeded Mr. Standard as rector of the parish, informs the Propagation Society, "that one of his churches is a new edifice, raised by the generosity of Col. Frederick Philips, who has given to its service a fine farm, as a glebe, consisting of two hundred acres, upon which he purposes to build a good house for a minister." ^b

Mr. Dibblee writing to the same from Stamford, Conn. September 29th, 1761, says:—"Rev. Sir,—August 19th. At the earnest request of some poor people in Philipse's Patent, I preached a lecture to a large auditory and found a great want of a regular Clergyman to officiate in those parts, to prevent those confusions in religion, which hath too much obtained, and there seems a general good disposition to the Church, if they could be favored with a settled teacher." ^c

The Society's abstracts for 1764 say:—"The Society have received a letter from Col. Frederick Philips, of Philipsburgh in this Province, dated New York, October 23rd, 1764, representing that at the expence of himself and family, there is erected in the Manor of Philipsburgh a handsome stone church, completely finished, and every thing necessary for the decent performance of divine service prepared, that about three quarters of a mile from the church, he has laid out and appropriated two

^a Conn. MSS. from archives at Fulham. (Hawks.)

^b Printed abstracts of Ven. Prop. Soc. for 1761.

^c Conn. MSS. from archives at Fulham, p. 432. (Hawks.)

hundred and fifty acres of excellent arable and wood land, for a glebe for a Minister for ever; and that he fully intends, as soon as they are so happy as to have a worthy clergyman of the Church of England, settled among them, to build him a genteel and handsome house upon the said glebe. The materials for which are now providing, and which will cost in building at least £400 currency. He therefore earnestly requests the Society to send them a Missionary that he and his poor tenants, near one hundred and fifty families, may be no longer destitute of the worship of the Church of England, which as British subjects and christians they petition and hope for. The Board taking this letter into consideration, have appointed the Rev. Mr. Munro, a gentleman recommended to them from all the clergy of New Jersey, and the Rev. Messrs Charlton, Auchmuty, Seabury, Milner and Neill, met in Convention at Perth Amboy, September 20th, 1764, and by other very ample Testimonials, to be the Society's Missionary at Philipsburgh, with a salary of £30 per annum."

The

REV. HARRY MUNRO, A. M.,

was the eldest son of Dr. Robert Munro of Dingwall, in Rosse, by his wife Anne, the daughter of Dr. John Munro, fourth laird of Teanour.^a His father was the second son of Alexander Munro, laird of Killichonan in Rosshire and great grandson of Sir Robert Munro, 24th baron of Foulis, and third baronet.

He was born in 1730,—entered St. Andrew's University when about sixteen years of age, went through the regular course and took the usual degrees of Bachelor and Master of Arts. Soon after graduating he commenced the study of Theology at Edinburgh, where in 1753 and 1754 he attended the Divinity School of the University, then under the charge of Professors Gowdie and Hamilton. In 1757 he was ordained a minister of

^a The Arms of the Munro's of Foulis, Baronets, are—or, an eagle's head, erased, gu—Crest, an eagle, close, ppr. ; over the crest the following motto, "DREAD GOD."

the Scottish Kirk, and on the 12th of January, in the same year, was commissioned chaplain to the 1st Highland battalion of Foot, then commanded by the Hon. Col. Archibald Montgomery, afterwards Earl of Eglintoun. The same year Mr. Munro was ordered with his regiment to America, and accompanied it to its destination, Charleston, South Carolina. The next year he served with it in Gen. Forbes expedition against Fort Du Quesne. In 1759 they were with Gen. Amherst during his campaign in northern New York, and present at the taking of Ticonderoga and Crown Point. In 1760 the Regiment joined Gen. Amherst at Oswego and took part in his expedition against Montreal: after the taking of which city Mr. Munro preached the "Thanksgiving Sermon," to the victorious army. During the autumn of that year the regiment was ordered to Halifax, via New York, the ships sailed from New York, Nov. 20 inst., met with bad weather, were all dispersed, and that which carried Mr. Munro's regiment, was driven nearly to Ireland. The course was now changed to the Bahamas, where she finally arrived. There they remained till the Greyhound man of war conveyed them to Charleston, where they arrived in March, 1761. From hence they were immediately ordered to join Col. Grant's expedition against the Cherokees, and had marched some distance, when counter orders reached them to return and proceed to New York, and join Lord Rollo's forces which were sent against and which captured the Island of Dominica. In January, 1762, they were with Gen. Moncton at the taking of Martinico. Mr. Munro accompanied his regiment upon all these expeditions, and performed the duties of his office, but his health became affected, and while in Martinico, he was twice attacked with yellow fever, from the effects of which he never entirely recovered; so that when the regiment was ordered to Havana, he was unable to join it, and obtained leave to return to New York. He resided there and in Philadelphia and New Jersey, till the autumn of 1764.

During this period his theological opinions became changed and under Dr. Auchmuty's influence he determined to receive orders in the Church of England. The Doctor thus recom-

mends him in a letter to the Secretary of the Ven. Society, within a few days prior to his embarkation for England.

MR. AUCHMUTY TO THE SECRETARY.

(EXTRACT.)

No date, probably October, 1764.

REV. SIR,

“One principal motive of my writing now, is to recommend to you the bearer of this, the Mr. Harry Munro, a gentleman who has served as chaplain to one of his Majesty’s Highland Regiments here, during the late war, in which station he has preserved an unblemished character. After a serious and studious inquiry into the constitution and government of the Church of England, he (to the great mortification and disappointment of the Dissenters, who were fond of him) declared that he could not in conscience continue any longer amongst them, and was fully resolved to receive Episcopal ordination as soon as he could. Upon this his declaration and application to me, after having fully satisfied myself in regard to his character, which is fair and unsullied, and his abilities and prudent conduct, I recommended him to one Col. Philipse, a gentleman of family and fortune, who lives about twenty miles from this City, as a proper person for his purpose. Col. Philipse having built a church some time ago upon his manor and being very desirous of establishing a minister of the Church of England among his people, applied to the General Assembly of the Province, for leave to bring in a bill to erect part of his said manor into a parish, and to tax his tenants for the support of a minister. The determination of the Assembly with a copy of the proposed bill the Colonel does himself the honor to send you by Mr. Munro. The Colonel upon conversing with Mr. Munro, and inquiring into his character, was sensible that he could be of infinite service as a minister among his tenants, and the adjacent farmers—He has therefore, as he has failed in his application to the Assembly (owing to the inveteracy of some of the Dutch, and all the Dissen-

ting members) taken some pains and procured a subscription paper, in which the subscribers have obliged themselves and their heirs, to pay annually, so much money towards the support of a minister. Now Sir, considering what the Colonel has done, as will appear by his letter, and what he must still do towards Mr. Munro's support, should he be so happy as to have him return to him, considering the cruel and unjust treatment he has met from our Assembly, the poverty of his tenants, the great want of a worthy clergyman in his extensive manor, where the far greatest part of the people, who are numerous, will immediately join the Church—the ignorance the poor people labor under for want of an able instructor, and lastly the great expence he has been at, and must be daily at—considering I say these things, the Colonel flatters himself that the Venerable Society will assist him a little, and open a new Mission in that part of the world, which is greatly wanted; there being no Missionary, except Mr. Milner at Westchester, who has employment enough there, and at Eastchester, for miles along the banks of Hudson's River. Should the Society think that the Assembly's refusing to pass an act in favor of the Church, tho' requested and petitioned by the people, *that were to be taxed* by said act, is a very great hardship, and prejudice to the Church in these parts, and conceive it proper to endeavor to obtain an act of Parliament similar to the act (a copy of which the Colonel encloses) he is willing to go to the expence, provided it does not exceed one hundred guineas. If a request for such an act should be thought advisable, would it not greatly promote the interest and increase of the established Church in these parts, if every County at least, through the Government, as it is a King's government, and not a Charter one, should by the same act be erected into parishes. I need but mention to you that the Dissenters even to this day, deny that the Church of England is established in these his Majesty's Colonies. and will deny it, and avail themselves of what they say is the fact, till an act of Parliament puts it beyond all doubt. I would beg leave further to observe to you, that if Col. Philipse should fail in procuring the aid and assistance of the Venerable Society in

some shape or other, that it will be a great discouragement to other well wishers to, and promoters of the Church of England in these parts. I decline saying any thing further on the subject, as Mr. Munro is perfectly well acquainted with what the Colonel has done, and the steps that have been taken in this affair.

Rev. Sir, Yours, &c.,

SAMUEL AUCHMUTY.^a

On the 27th of January, 1765, Mr. Munro was ordained deacon in Park street Chapel, Grosvenor Square, London, by Dr. Philip Young, Bishop of Norwich, acting for Dr. Richard Terrick, Bishop of London, and on the 10th of February following, was ordained priest by Dr. Edward—Bishop of Down, who also acted at Dr. Terrick's request. The next day he received his license to act as a missionary in the province of New York, from the Bishop of London. In the spring of 1765, Mr. Munro returned to New York, and took charge, as we have seen, of Yonkers as a missionary of the Venerable Propagation Society, on Whitsunday in that year.

In a letter dated June 8th, 1765, he acquaints the Society:—"that on his arrival at his mission, he found every thing promising and agreeable, a neat church (always kept in good repair by Col. Frederick Philipse and family) and a decent Congregation, materials already for a parsonage, the glebe well fenced, plenty of wood, and a sufficient quantity of arable land."

About nine months after the date of the above letter, he addresses their Secretary as follows:--

MR. MUNRO TO THE SECRETARY

[EXTRACT.]

"*Philipsburgh, Feb. 1st, 1766.*

REV SIR,

I now beg leave to send you my Notitia Parochialis, commen-

^a New-York. MSS. from archives at Fulham, vol. ii. 339 to 341, (Hawks.)

ing from the time of my arrival in this place. It was not in my power to send it sooner, for this Mission being yet in its infancy and the people for the most part Dissenters of various denominations and living at a great distance from each other, it took me some considerable time and pains to unite them, and get acquainted with the state of religion among them, beside as the Sacrament of our Lord's Supper was never administered in this place, according to the form prescribed in our Liturgy, I found my Church destitute of a communion table, cups, chalice, &c., which were provided only last Xmas, when I performed that solemn and important part of my duty, for the first time, and these obstacles being now removed, I intend to miss no opportunity of administering the same, as often as the circumstances of my Congregation will permit, particularly on the Festivals of Xmas, Easter Sunday and Whitsunday, as prescribed in the rubric.

Ever since my arrival in this place I thought it a duty incumbent on me, as the Society's Missionary, to make myself particularly acquainted with the state of religion within the bounds of my Mission; and you may depend upon the truth of the following particulars, viz.: The manor of Philipsburgh extends about twenty four miles in length on the East side of Hudson's River, containing about three hundred families. The people are for the most part of Dutch extraction, together with some settlers from New England. Their religion savours much of that of their Mother Country; some adhere to the Church of Holland and have a very good house of worship on Colonel Philips estate within 12 miles of my church, others of them are Independents, according to the New England plan, indeed, to speak more properly, according to no plan at all, seduced by every kind of doctrine, every wandering and ethusiastic spirit; these have another house of worship about four miles distance from the former. There are likewise some Quakers and several Anabaptists, who give me a good deal of trouble and uneasiness, in opposing their erroneous principles with which even some of the members of my Congregation are deeply *tinctured*; besides these there are many of them who profess no religion and

have no concern about it. Those that attend divine service constantly and regularly in my church, are about twenty families, and tho' I cannot depend on all these as true and professed members of the Church of England, some of them halting, as it were between two opinions, yet I must do them the justice to say, they are a good sort of people and desirous to learn. Many of the other denominations are already so far reconciled to our Church as to come frequently to hear me preach, so that my church is often crowded with dissenters; and I have so far got the better of their prejudices, as to prevail with some of them, to buy common prayer books and bring their children to be baptized by me; which you know Sir, is not very common among Dissenters. From these and several other circumstances, too tedious to mention, I trust that through the grace of God my labours here shall not be in vain of the Lord. You must be very sensible, Sir, that to remove and disperse the clouds of ignorance, error and prejudice, is not the work of a day or a year only, it is a gradual work, and requires time to open the eyes of the understanding and bring conviction home to the soul, it is God alone that can do this effectually, and to him I look for strength in his own work. My situation is not without some disadvantages, the members of our Church being so few and surrounded with Dissenters on every hand: for which reason I find a just share of circumspection, prudence and moderation, highly necessary. I pray God to endue me with these and all other graces that are necessary in the faithful discharge of my ministerial office. I now humbly submit it to you, Sir, whether it would not be proper to send me some small tracts for the use of my Congregation, confuting the errors of the Quakers and Anabaptists, some tracts of the necessity of frequent communion, together with Nelson, on the Festivals, or abridgment of it, as many of my people are absolute strangers to our Liturgy and Ceremonies; most part of the books already granted, have been already distributed by me, according to your desire, among the poorer sort. I hope you will also send me the usual number of books for the Mission Library, the number I have already re-

ceived being inconsiderable, as you may see by my receipt in the hands of Mr. Millar, the Bookseller.

Rev. Sir, &c.,

HARRY MUNRO."a

In the subjoined extract, he informs the Society that his Church was growing daily, and that Dissenters had a much better opinion of her than formerly.

MR. MUNRO TO THE SECRETARY.

[EXTRACT.]

"New-York, 26th Dec. 1766.

REV SIR,

Concerning the state of my Mission I have the pleasure to inform you, that our Infant Church is growing daily, that spirit of contention and vain disputation about indifferent matters in religion, which greatly prevailed upon my arrival here, among the different sects and parties, is now almost subsided, and very great love and harmony subsists between people and pastor. I think I can safely say, I omit no opportunity of being useful among them, both in public and private. In the summer season I read prayers and preach twice every Sunday, catechising the children regularly after the second lesson in the evening, and the negroes after divine service is ended. My success in this respect is very visible; and I have now upwards of fifty catechumens, who can say our Church catechism extremely well.

Among many grown people I have observed a spirit of infidelity, and indifference about religion very prevalent: to remedy this evil, I thought it my duty to go among them, to converse with them, and make myself acquainted. I have visited every part of my congregation, and gone from house to house, beseeching them in Christ's stead, seriously to think of the necessity of religion, and to be reconciled to God; particularly, I have endeavoured to make them acquainted with the nature and design of the two sacraments. In this, through

God's help, I have had good success, having baptized in one family six, and in another nine persons at one time. This summer, I baptized seventeen children belonging to Dissenters, and in the course of this year, I have baptized in all forty-two, which makes seventy-five since my arrival. The discipline and liturgy of our Church daily rises in esteem. I take care to make the articles of our Church known, by lectures upon them, and in private I teach them how to make use of the common prayer, to which they were absolute strangers.

Many of them have assured me that my ministry has been blessed to them, and several Dissenters, I have heard with pleasure declare, that they have now a much better opinion of our Church. I am very sorry however to find them so backward to partake of the Holy Sacrament of the Lord's Supper, being deterred or kept back as they say, from an apprehension of incurring damnation. I do all in my power to rectify their notions concerning those words of the Apostle, and some have lately assured me, they will take the first opportunity of coming to the Holy Communion.

Rev. Sir, &c.,

HARRY MUNRO.^a

In 1768 Mr. Munro resigned the Mission at Yonkers,^b and on the 26th of March accepted a call to St. Peter's Church, Albany. He was likewise chaplain to the Fort there, an appointment he received from the Bishop of London on the 20th of July, 1770.

On the 18th of April, 1773, King's College conferred on him the *ad eundem* degree of M. A. In 1774 he attempted to settle his patent of 2000 acres at Hebron, (in what is now the County of Washington,) which he had received at the close of the French war as military bounty land, in virtue of his chap-

^a New York, MSS. from archives at Fulham, vol. ii. 349, 350. (Hawks.)

^b It is said that the Ven. Soc. on the appointment of Mr Munro, claimed a bond of £100 from the Hon. Fred. Philipse, but the latter merely forwarded a subscription paper amounting to £50, and that Mr. Munro demanded the full amount of original bond.

laincy. He failed however in accomplishing his object and the next year abandoned the undertaking.

Upon the breaking out of the Revolution and the imprisonment of Loyalists in the Fort at Albany in 1776, he held services for and preached to the prisoners, with much danger to himself, until at last in 1777, his church doors were closed against him, his property taken, and himself made prisoner. At the end of October he escaped and fled for protection to Diamond Island, in Lake George, a British post under command of Major Aubrey, and in five days afterwards, in the beginning of November, joined the British army under Gen. Powell at Ticonderoga, from whence he passed into Canada, where he was immediately appointed Deputy Chaplain to the 53d and 31st Regiments, in which capacity he served about six or eight months, when he obtained permission from Sir Guy Carleton to go to England for the purpose of settling his private affairs, and landed at Portsmouth on the 12th of September, 1778. The Peace determined him to remain there. From 1778 to 1784-5 he resided in London and its vicinity, chiefly engaged in the study of Hebrew and Italian, his health not permitting him to preach except occasionally.

On the 13th of January, 1782, he received the degree of Doctor in Divinity from the University of St. Andrew's.

About 1787 he removed to Scotland, and lived for some time at Perth, but being attacked with paralysis a year or two later he made Edinburgh his home, where he died on the 30th of May 1801, and was buried in the west church yard of St. Cuthbert's parish in that city. By his first wife, who was the widow of an officer of his own regiment, and who died in December, 1759, Mr. Munro had one daughter, Elizabeth, who marrying against her father's wishes was disowned by him, and died in Canada. He married the second time a Miss Stockton of Princeton, of the distinguished New Jersey family of that name, who died within a year of her marriage, leaving an infant which survived her but a few weeks.

After Mr. Munro's return from England and on the 31st of March, 1766, he married for his third wife Miss Eve Jay of New

York, a daughter of Peter Jay of that city, and sister of the Hon. John Jay, Chief Justice of the United States. By this lady he had only one child, a son, born January 20th, 1767, who was the late Peter Jay Munro, one of the eminent lawyers and one of the most prominent citizens of New York during the first quarter of the present century.

Peter Jay Munro

THE REV. LUKE BABCOCK, A. M.,

who succeeded Mr. Munro, was the youngest son of the Hon. Joshua Babcock, Chief Justice of the Supreme Court of Rhode Island.^a He was born at Westerly, Narragansett, July 6th, 1738, was graduated at Yale College in 1755, and afterwards commenced the study of divinity. He went to England for holy orders in 1769, and upon the 2d of February, 1770, was licensed by the Bishop of London as a Missionary to New England.

The Venerable Society's abstracts for 1771, say:—"The clergy of New York recommend the Rev. Luke Babcock, who was lately ordained here by the Bishop of London as a proper person for Missionary, and Colonel Philips having requested that the mission of Philipsborough, formerly filled by Mr. Munro should be renewed; and the Colonel having made a proper provision for the maintenance of a minister, with the assistance of the Society, they have accordingly appointed Mr. Babcock to the mission with a salary of thirty pounds.^b In 1773 Mr. Babcock

^a The Babcocks or Badcocks were originally seated in the Counties of Essex and Middlesex, and in the early part of the seventeenth century emigrated to New England. George Babcock died at Boston, 2d of September, 1695. The Arms of this family are:—sa, on a pale ar, 3 cocks, gu. Crest—a stag lodged guardant between two branches of laurel in orle, all proper.

^b Printed abstracts of Ven. Prop. Soc. from 15 Feb. 1771 to Feb. 1772

acknowledgeth the good effects of the exemplary behaviour of Col. Philips and his family to whom he is also indebted in many other acts."^a The following year he received from King's College New York, the *ad undem* degree of Master of Arts. Mr. Babcock appears to have laboured here with very good success until the breaking out of the Revolutionary War, when he openly espoused the cause of government.

"In 1775 he was one of the protestors at White Plains against the Whigs. The protest was signed by three hundred and twelve persons; the names of Frederick Philips, Isaac Wilkins and Samuel Seabury, precede that of Mr Babcock."^b Amidst the succeeding disorder and confusion, we find him thus addressing the Ven. Society.

MR. BABCOCK TO THE SECRETARY.

EXTRACT.

"*Philipsburgh, 22d March, 1776.*

REV. SIR,

Soon after the receipt of your letter, the troubles of this Country were multiplied. There was the fever excited in men's minds by the late battle of Lexington, then the affairs of Bunker's Hill next came, and the Continental Fast, which may be considered as a trial by ordeal of the ministers of the Church of England in America. Most of the clergy in this country (I am sorry to say it,) opened their churches on that day; I do not pretend to justify or condemn their conduct; it certainly would have been in opposition to my conscience had I done the same. I thought and still think, if to becoming a partaker in the measures now so much in vogue, I should add the guilt of imploring God's blessing on them, I should not only be found fighting against God, but should also be guilty of the shocking absurdity of begging God to fight against himself.

My refusal to bow down before an altar the Congress had raised, made it necessary to confine myself to my own parish till

^a Printed abstracts of V. P. S. from 19 Feb. 1773 to 18 Feb. 1774.

^b Sabine's Hist. of the Loyalists.

the packets were discontinued; and I have been threatened with mutilation and death if I go into New England. I hope these circumstances will avail with the Ven. Society, in so far as to excuse my past omissions.

Since my last act, the state of this mission, if our New England and some other troublesome neighbors would suffer us to remain in peace, would be nearly similar to what I then reported it, (indeed the people of this province in general are forced into the present unhappy contest) but as things are circumstanced, I could hardly expect it should be better than it is at present. I have not failed to admonish the people, and in my case plainly, repeatedly and publicly, for the year past, that rebellion will lead its abettors to confusion in this world and everlasting distraction in the next.

I am, Rev. Sir,

LUKE BABCOCK.^a

In 1776 Mr. Babcock reported, "that he had baptized fifteen in the course of the year and buried some."^b

The following year he was seized (says Dr. Hawkins) by the insurgents, his papers were examined, and because he answered affirmatively to the question, whether he considered himself bound by his oath of allegiance to the king, he was deemed an enemy to the liberties of America, and ordered to be kept in custody. After four month's confinement, his health gave way, and he was then dismissed with a written order to remove within the lines of the King's army." He with difficulty got home in a raging fever and died.

Mr. Inglis writing to the Secretary from New York, March 27th, 1777, says;—"Rev. Sir,—of this province Mr. Seabury and Mr. Beardsly have been obliged to fly from their missions, the first resides in this city. These calamities have been the principal cause of the death of one very worthy missionary, Mr. Babcock, of Philipsburgh. This clergyman was not only exemplary in his

^a New York, MSS. from archives at Fulham, vol. ii, 576-7 (Hawks.)

^b Printed abstracts of V. P. S. from 16th of February 1776 to 21st of February, 1777

life and assiduous in his pastoral duty, but distinguished by his steady loyalty and warm attachment to our constitution in Church and State. This naturally marked him out as an object of the highest resentment to the rebels, who took him prisoner and detained him about five months. The hardships and distress of mind he suffered during his confinement, brought on him a fit of sickness which induced the rebels to dismiss him. He was carried home with the utmost difficulty, but died in a few days after, leaving a widow and three children in very indigent circumstances. His death happened the latter end of February—the precise day I do not recollect. His widow begged that I would write to you and request the Society's leave for her to draw on their Treasurer for six month's salary after the time of Mr. Babcock's death. I am informed that such indulgences have been sometimes allowed by the Society ; and I beg leave to assure you, that the indulgence cannot be granted to objects more deserving, and perhaps in more want of it.”^a

Mr. Seabury writing to the same, March 29th, 1777, observes : —“I am greatly grieved to inform the Society of the death of their very worthy Missionary, the Rev. Mr. Babcock. The latter end of October he was seized by the rebels at his house and carried off to the Provincial Congress at Fishkill. His papers and sermons were also seized and examined, but as nothing appeared on which they could ground any pretence for detaining him, he was asked whether he supposed himself bound by his oath of allegiance to the King, upon his answering in the affirmative, he was deemed an enemy to the liberties of America and ordered to be kept in custody. About the middle of February he was taken sick, and as his confinement had produced no change in his sentiments, he was dismissed with a written order to remove within ten days within the lines of the King's army, being adjudged a person too dangerous to be permitted to continue where his influence might be exerted in favor of legal government. He got home with difficulty in a raging fever, and

^a New York, MSS. from archives at Fulham, (Hawks.)

delirious. In this state he continued about a week (the greatest part of the time delirious) and then died, extremely regretted. Indeed I know not a more excellent man and I fear his loss, particularly in that mission, will scarcely be made up.”^a

This excellent minister died in the old parsonage, on Tuesday, the 10th day of February, 1777. His remains were interred in the family vault of the Van Cortlandts.

In his MS. biographies of the clergy, Mr. Fowler says:—“Mr. Babcock bore the character of a good preacher, a warm friend, an affectionate husband and an indulgent parent. I became well acquainted with his family after his death, and was the first person that read prayers and sermons in the church at Yonkers after the Revolutionary War, A. D. 1784. I prepared the way for the settlement of a clergyman, by collecting the congregation.”^b

His wife was Grace Isaacs, à cousin of Judge Isaacs of New Haven. His children were Cortlandt, Frederick, the father of the late Mrs. W. L. Morris, of Wave Hill, Yonkers, and a daughter named Henrietta. His eldest brother, Col. Harry Babcock, was a brilliant and extraordinary man, formed by nature and education to be the flower of his family, and an ornament to the country which gave him birth.”^c There is a fine portrait of the Rev. Luke Babcock in the possession of Mrs. Babcock, of St. Mark’s Place, New-York. He is represented in gown and bands, his head reclining on his right arm, which rests upon a book. There is something extremely solemn and placid in his countenance, corresponding with his benevolent mind.

THE REV. GEORGE PANTON, A. M.,

was the next minister. He was a native ^d of this country

^a New York, MSS. from archives at Fulham, vol. ii. 617. (Hawks.)

^b Fowler’s MS. Biog. vol. iv. 256-7.

^c Updike’s Hist. of the Narragansett Church, p. 312.

^d The Pantons were formerly seated in the county of Sussex, England. Their Arms granted by patent in 1165 are:—gu. two bars ar, on a canton az, a dolphin, embowed or, Crest—a dolphin dargent. or, betw. two wings gu. each charged with as many bars ar.

but bred at the University of Aberdeen in Scotland, where he took the usual degrees of Bachelor and Master of Arts. In 1774 he obtained the latter honor of King's College, New-York. He was probably licensed by the Bishop of London to officiate in the Plantations in 1773, and was for some time the Society's missionary at Trenton, New Jersey, as appears by the following notice in their abstracts for 1777 :—"A letter from the Rev. Mr. Panton, the Society's late missionary at Trenton, dated New York, Sept. 5th, 1777, acquaints them with his having sent an accurate state of his mission in 1775, which never reached the Society. He gives a very satisfactory account of his own conduct. When the public service of the Church had been suspended by an act of Vestry, he complied with the solicitations of Col. Philips' family, (who had been sent prisoner into Connecticut) by residing at Philipsburgh till he had an opportunity of returning to Trenton with the Royal army in December, 1776. The unfortunate circumstances, which soon after involved that place and province in the greatest distress, obliged him to abandon it, and leave every thing behind him, and as there is no probability that the mission of Trenton will be revived, the Society have at his request appointed him to the mission of Philipsburgh, vacant by the death of Mr. Babcock.^a Mr. Panton continued in the faithful performance of his duty until 1782, when he could no longer exercise his ecclesiastical functions. In a list of missionaries, who were unemployed, and to whom the Society continued to pay salaries in 1783, occurs the name of Mr. Panton,^b (formerly missionary at Trenton, New Jersey,) of Nova Scotia, with a salary of thirty pounds per annum.^c In 1785,^d the Rev. Geo. Panton was missionary at Yarmouth and

^a Printed abstracts of V. P. Soc. from 21st Feb. 1777 to 20 Feb. 1778.

^b In July, 1783, Geo. Panton was at New York and one of the 25 loyalists who petitioned for lands in Nova Scotia.—Sabine's *American Loyalists*.

^c Printed abstracts of V. P. Soc. for 1783.

^d Printed abstracts of V. P. Soc. for 1785. Chas. Pinckney, Esq. in a letter to the author, dated Yarmouth, N. S. says :—"The Rev. Geo. Panton, never was in Yarmouth, but about 1785, was at Shelbourn, a place about 70 miles from Yarmouth, and that he went from there to England, which is all they know about him."

places adjacent in Nova Scotia. In 1786 he obtained leave to visit England, where he finally settled and died.

During Mr. Panton's ministry, the country was very much disturbed by the ravages of the American Revolution, and this parish particularly, being alternately occupied by the British and American forces, felt the sad effects of the war. Some of the congregation were openly attached to the British cause, some as decidedly in favor of the measures of Congress, and others vibrating in their minds, and undecided what course to pursue in the melancholy struggle.

There is a very elevated ridge of land, in the eastern part of the parish, called Valentine's Hill, which was very frequently resorted to, as a commanding station, by Gen. Washington and his army, and when the Americans left it, it was often occupied by the British forces.

In various other parts of the parish also, and in the fields adjoining the old parsonage house, the British cavalry were stationed for some time. The distress of the people in this vicinity was greater than is commonly imagined. It is said by the old inhabitants, that frequently the wealthiest farmers were deprived by the plunders of the army, of what was absolutely necessary for supplying the daily wants of their families.

The Church suffered also from various causes; the people became depraved and loose in their morals, from the influence of the example of the armies around them, and from the want of an opportunity to acquire even a common education.

Colonel Philipse who had always been, as we have seen, the most liberal patron of the Church, and who for a while, it is said, was attached to the American cause, was finally induced by the persuasion of his most intimate friends, and of his family, to favor the British. As soon as this was known, he was taken by the Americans to the place of imprisonment which they provided in Fishkill for those whom they considered injurious to their cause. While enjoying a temporary release from this confinement, that he might visit his family at Philipsburgh, he was told by some designing persons among the Whigs that there was a small company of men above, who were about to come

down and make a violent attack upon him and his family. Terrified by these false assertions, he fled to the British in New York. The consequence of this desertion was, that his whole manor, which was very valuable, was confiscated and sold by the American Commissioners of Forfeiture, appointed by the State. After the confiscation, he and his family soon sailed for England, and the Church was deprived of its most liberal benefactors. However, the State of New York very generously ordered that all the land then in the possession of the widow of Luke Babcock, should be reserved for the purpose for which it was designed, and that the church, with two acres of land adjoining it should be conveyed to the Trustees of said Church. This act was first passed the 1st of May, 1786, but not being carried into speedy execution by the Commissioners, another act was passed the 3d of April, 1792 :—"That all the estate, right, title, interest, claim and demand of the people of the State of New-York, in and to the said parsonage or glebe, shall be and hereby are granted to and vested in the Corporation of the Episcopal Church in the Town of Yonkers, County of Westchester and State of New-York, and their successors for ever, for the use of said Corporation."

As the attention of the people was called off from the Church by the din of surrounding war, and as the support annually received from England by the Episcopal clergy, was cut off by the separation of this country from England, the parish was neglected for some time after the withdrawal of Mr. Panton in 1782. No clergyman was called and settled for seven years. During this period, the parsonage continued to be occupied by the widow of Mr. Babcock, with the consent of the Trustees of the Church, and the church was occupied only occasionally by a preacher of the gospel. Ministers of different denominations were permitted to take the pulpit during this melancholy scene of disorder and of distress. About this time, the minister of the Dutch Church at Tarrytown, two miles distant, having made some proselytes in the parish, attempted to obtain possession of the church, and annex it to his own ; but these schemes proved abortive ; Mr. Van Cortlandt, a descendant of Frederick Philipse,

first lord of the manor of Philipsburgh, procured an extract of Mr. Philipse's will, from which it appeared that the property was given for the building of an Episcopal Church, and other documents being produced, proved that the Church had been built in compliance with the will, and that no other service had ever been regularly performed in it. This fortunately determined the point in debate, though for a short time it left a dissatisfaction in the minds of some of the people.

The principal part of the inhabitants of the town were descendants from Dutch families, still this disaffection to the Episcopal Church soon subsided.

According to an historical sketch of the parish, given by the Rev. Mr. Cooper, we learn :—"That the Methodists took advantage of the dissensions then subsisting, made great inroads and collected a number of adherents. Some of these having died and removed, and others having returned to the good old path from whence they had been led astray, they were reduced to a very small number, so that the chief of the inhabitants afterwards professed the Church."

In 1784, Mr. Fowler (afterwards the Rev. Andrew Fowler) collected the congregation, in the capacity of a lay reader. This individual informs us, "that the congregation had been broken up by the war, and was for some time destitute of a regular pastor. Their minister, the Rev. Mr. Babcock, died some time before the Peace took place. His widow and childeen were still living in the parish, and very active in persuading people to attend the services of the Church. I read prayers and sermons there with great pleasure, and never saw any other conduct in the assembly than that which was truly christian and pious. I could go there but occasionally, as I was then principally engaged as lay reader at New Rochelle, and in the mean time had charge of a school in that place."^a

^a Fowler's MS. Biog. No. iii. 444-5. About this period, it is said, that Dr. Blackwell performed services in this parish, as a lay reader. He died at Philadelphia, 12th Feb., 1831, aged 84.

The parish remained destitute of regular preaching until the year 1789, when the

REV. ELIAS COOPER, A. M.,

succeeded Mr. Panton. He was the eldest son of the Rev. War-moldus Kuypers of Holland, a Lutheran minister, who removed to this country and was settled for some time in New Jersey. Mr. Cooper was born at Amsterdam, Holland, on the 5th of January, 1758; received his early education at Hackensack Academy, under the tuition of Dr. Wilson; studied theology at New York; was ordained Deacon by the Rt. Rev. Samuel Provoost, in St. Andrew's Church, Staten Island, Sunday, the 21st of June, 1789, and Priest by the same, at East Chester, on the festival of St. Barnabas, June 11th, 1790. He immediately took charge of this parish, where he long remained to the great joy of his people. In 1804, he makes report to the Convention of eighty-six families, as belonging to the Church, fourteen baptisms, forty communicants, eight marriages and four funerals. Mr. Cooper was not inattentive to the interests of the Church in East Chester and other places, as appears by his reports. During the period of his rectorship, and owing to his untiring exertions, the present chapel of St. John's, Tuckahoe, was erected. In 1811, he reported to the Convention:—"That though death has reduced the number of communicants since the last return, there are hopes (from present appearances) that the number will soon be augmented. The church has been better attended of late, than for two years past, and the seriousness and attention exhibited, show that religion is reviving among us."

During the rectorship of Mr. Cooper, the Church increased quite rapidly in the number of her members, and in her influence over the community. The parish gradually recovered from the effects of the Revolution, became more engaged in spiritual things, and by its continual prosperity gave a convincing evidence of the benign effects produced by the restoration of peace and harmony. Though the rector had to struggle with many serious difficulties and discouragements, some of them originating indirectly from the Revolution, and some from sources which are

found in too many other parishes, still he had the cordial affection and liberal support of a few of his parishioners—the respect and esteem of all.

Among these cordial friends and liberal supporters, the names of Augustus and Frederick Van Cortlandt stand foremost.^a They were for a number of years constant attendants on the services and ordinances of the Church and in their exemplary deportment gave evidences, that their liberality and friendship arose from the purest and most distinguished motives. Frederick Van Cortlandt in his will left to the Church the sum of seven hundred and fifty dollars, the income of which was to assist in supporting the clergyman of said Church. As far back as the minutes of the vestry were kept, which is to the year 1787, we find his name among the prominent men in the Church, and among its officers he continued to act for thirteen years or more until his last illness. It is probable that he was an active and generous member of the congregation some time before the year 1787. At that time his brother Augustus Van Cortlandt and Isaac Honeywell, Jun., gave a notification to the congregation (which had become dispersed during the war) to meet for the purpose of choosing trustees of said Church. The term of “trustees” was then used, and the term wardens and vestrymen not substituted until the year 1795, when the name of St. John’s Church was also added. Augustus Van Cortlandt was then chosen one of the trustees, and afterwards annually elected a warden or vestryman for upwards of twenty years. He was particularly attentive in preserving the minutes of the vestry, in keeping order and regularity in all the elections of the congregation, and in endeavoring to advance the prosperity of the Church by the influence of his good character, as well as by his pecuniary aid. Exemplary in his private deportment, charitable and kind to the poor, liberal to the Church, and

^aThese gentlemen were the sons of Frederick Van Cortlandt and Frances Jay, and grandsons of Jacobus Van Cortlandt and Eva Philipse, daughter of Frederick Philipse lord of the manor of Philipsburgh

a steady friend of its ministers, he gained the esteem and affection of all who knew him, and particularly of those who took a lively interest in the prosperity of the Church. Before his decease he ordered in his will, that five hundred dollars should be given from his property (which was very large) to the vestry of the Church, and be kept at interest for twenty-one years. At the expiration of that time, the interest and principal were to be put out in one sum, and the interest of it to go to the support of the clergyman of this parish. He died in the year 1824, upwards of ninety-six years of age.

During the ministry of Mr. Cooper, the church edifice received considerable repairs, among which was a new and handsome steeple. The money for this purpose was raised by the gift of three hundred dollars from Trinity Church, New York, and by the subscriptions of the parishioners. These repairs were made in the year 1804. A short time after, the Church received a legacy of one hundred dollars from Alpheus Pierson, and some smaller legacies from James Valentine, Shadrach Taylor and Isaac Lawrence.^a

Mr. Cooper was first called for a short time, and in a few years after instituted to the rectorship. Though his salary was small, he still persevered in his arduous labors and succeeded, under the divine blessing, in increasing the number of the congregation and of the Church, as also in gradually reforming this district of country. He continued the beloved pastor of this Church for twenty-seven years, a much longer period than any of his predecessors, and was removed from his labors on earth to his reward in heaven, on Tuesday, January 16th, 1816. His remains were interred in the burying ground belonging to this parish.^b

The esteem and affection which his congregation expressed

^a Among other zealous members of the Church at this period, deserves to be mentioned the names of Frederick Underhill, Isaac Odell, John Warner, John Bowne, Isaac Vermilyea and Elijah Valentine.

^b His funeral sermon was preached by his old friend, the Rev. Isaac Wilkins, D. D.

for him may be perceived by reading his tablet, which, after his decease they erected in the church.

He married Sarah Roome, Sept. 27th, 1780, who died May 3d, 1811. By this lady he had four sons and three daughters, viz: Warmoldus, now living in Brooklyn. Gerardus, M. D., who died in 1832. Frederick Augustus, who died 29th December, 1817. William Henry, died August 30th, 1817. Elizabeth Joanna, who married the Hon. Aaron Vark, of Yonkers, and Aleta Roome.

The following is a brief sketch given of his character by the Rev. Andrew Fowler, in his biographical notices of the clergy:—"I cannot tell in what country this worthy clergyman was born, but I am inclined to believe that he was a native of Germany. His father was a respectable Lutheran minister, and when I knew him he was settled in a part of New Jersey, and not far from the North River. I have been told he was highly esteemed by his people, and had several sons who became preachers of the gospel, (one or two in the Protestant Episcopal Church, and one or two in the Dutch Presbyterian Church in the city of New York,) and bore a very respectable character, both as a clergyman and as a christian. He spelt his name after the German manner Kuyper, which his brother Elias was the translator of into English."

"Mr. Cooper was a married man, and had several children. He was a good looking person, plain, but gentlemanly in his manners, and candid in his conversation. In short, he was a pious, zealous, active and orthodox minister of Christ, and peculiarly well calculated for the parish where he officiated. He died in the year 1816, greatly lamented by his parishioners. His suavity of manners and rectitude of conduct throughout the whole course of his clerical life, endeared him to all who knew him. I loved him in life, and could not forget him in death. He always treated me like a brother, and I have esteemed my acquaintance with him a great blessing. He was regular as clock work in all his vocations, and his attention to his public concerns was reduced to a most exact method. For some years Mr. Co-

per taught a school, and met with good success in that arduous undertaking."^a

The parish having become vacant by the death of Mr. Cooper, the

REV. WILLIAM POWELL, A. M.,

took pastoral charge of the same in May, 1816. In the fall of that year, he makes report to the Diocesan Convention :—
"That with regard to the state of the parish, it may in general be observed, that the services of the Church are extremely well attended, and that the people evince a sincere attachment to her doctrines and liturgy."

During his ministry the congregation continued large, and the church edifice underwent considerable repairs. He resigned his charge, however, the 10th of August, 1819, having officiated here only a few months over three years. Mr. Powell subsequently removed to Westchester, where he died in 1849. The

REV. JOHN GRIGG, A. M.

succeeded Mr. Powell in 1820. Two years after, the number of communicants had increased from fifty-six to eighty-eight. In the month of August, 1823, Mr. Grigg resigned his charge.

On the 17th of October of the same year, the vestry gave a call to the

REV. JOHN WEST, A. M.,

to take care of the parish for one year, which was accepted.—The term of his call, however, was afterwards extended to four years. He resigned the rectorship in 1828, and was succeeded by the

REV. ALEXANDER HAMILTON CROSBY, A. M.

He was the son of Darius Crosby and Thirza Paddock, and grandson of Reuben Crosby, whose ancestors were among the

^a Fowler's MS. Biog. vol. 3, 444-5. Miss Williams, sister-in-law of Col. Frederick Philipse, died in Mr. Cooper's family.

first settlers of Plymouth, Mass.^a He was born at Somers, in this county, June 15th, 1804, and entered Union College, Schenectady, in 1819, where he was graduated A. M. at the early age of eighteen. After reading law one year, he entered the General Theological Seminary and was graduated June 30th, 1826. In August of that year he was admitted to Deacon's orders in St. George's church, Fishkill, by the late Bishop Hobart. After this he officiated for several months in St. Paul's church, Eastchester. In the spring of 1827, he was called to Grace church, White Plains, and St. Thomas' church, Mamaroneck, and was ordained Priest in the former, July 19th, 1828, by Bishop Hobart.

Upon the 13th of March, 1828, he was married to Julia A., daughter of James Barker, Esq, who with one son and three daughters still survive him. While officiating in the united parishes, he made an effort to clear them of debt, which good work he accomplished, and was also trying to raise money for the erection of a parsonage at White Plains, when called to take charge of this parish. Addressing his congregation in 1837, he says:—"When coming to this parish, I found only about thirty-five communicants, the Church divided in two distinct and hostile parties, by three law suits then pending, the attendance of most of the congregation on Divine Service very irregular, only about twenty dollars annually given to missions, and but little to other benevolent institutions." During his incumbency, the sum of one thousand dollars was raised by public subscription for repairing the church, and also six hundred dollars expended on the old parsonage, besides other large sums for Missions, &c. In 1835, the communicants had increased to seventy-two.

But four years afterwards the faithful pastor was summoned, "Well clad in the panoply of righteousness, wielding the sword of the Spirit, and fighting manfully under the banner of the

^aThe Crossbys or Crosbys were formerly seated in the county of Yorkshire, England, from whence they emigrated to this country about 1634. Simon Crosby was a freeman of Cambridge, Mass. in 1635, and one of the selectmen from 1636 to 1637.

Cross, he sank consumed by his own zeal." He left his beloved flock for a little season, in the faint hope of repairing his shattered frame in a more genial clime, and with the prayer that if it were the will of his heavenly Father, he might return to labor once more among them. But he was removed from the winter of life to a summer of never ending mildness and glory. Wafted to the haven of eternal rest in a better country, he hath entered a temple, not made with hands, in the which, he shall chant *in richer melody than when on earth*, the blissful praises of Jehovah Jesus. He died at St. Croix, on the evening of the 4th of January, 1839, in the 34th year of his age. According to his request, his remains were subsequently conveyed to Yonkers, and interred in the cemetery belonging to this parish, near the old parsonage. Well may his people have reared for him the marble tablet, that tells of the beloved brother and faithful minister. It was a favorite saying of his:—"First my Church, and then my family."^a

Upon the death of Mr. Crosby, the Rev. William M. Carmichael, A. M. was called to the rectorship, which he declined. Whereupon the

REV. SMITH PYNE, A. M.

was chosen rector of the parish, May 4th, 1839, and resigned in 1840. The

REV. HENRY L. STORRS, A. M.,

was elected to the rectorship in March, 1841. "He was the eldest son of the Hon. Henry Randolph Storrs, a very distinguished member of the Bar of New-York, and of the National Legislature. He was born on the 1st of July, 1811, at White's Town, in the County of Oneida, and was educated at Hamilton College and at Union College. After his graduation, at the latter of these institutions, he passed some time at Utica, where under

^a See sermon preached in St. John's church, Yonkers, on Sunday, March 10th, 1839, by the Rev. Robert William Harris, D. D., of White Plains.

the instructions of the Rev Dr. Anthon, at that period the rector of Trinity Church, he became a communicant of the Episcopal Church, and commenced his preparation for its ministry. His studies were further prosecuted at the Gen. Theological Seminary ; and having completed the usual course, and received his testimonial at the commencement in 1836, he was immediately after admitted to holy orders, and took charge of the parish of Cold Spring. He was soon after married to Elizabeth, eldest daughter of the late Leonard Kip, Esq. of New York, who with two young daughters, and a still younger son, is left to lament his loss, and to guide them by his example.

Having resigned his charge at Cold Spring, and officiated for a little while at Yonkers, in the absence of the rector, the Rev. Mr. Crosby, who was seeking health abroad, he was invited, on the death of that exemplary clergyman, to become his successor, but had just accepted an invitation to the congregation at New Hartford, in the region of his birth and early associations. After three years, the parish at Yonkers again became vacant, and he was again called to the place which, for the remaining eleven years of his life, he held to the honor of God, the extension of the Church, and the deep, and grateful satisfaction of his people.

The spot where his lot was cast has become, within those eleven years, in many respects, like a suburb of the great neighboring city, though without losing as yet its pleasant rural aspect. He found an ancient church, with a very respectable congregation of limited number, scattered over a distance of several miles. One service only was expected at the parish church, another was held in a remote part of the parish. Anticipating and watching the growth of the village around the church, on the banks of the Hudson, he procured the necessary aid for the establishment of a second service, and at length, the consecration of the chapel of Tuckahoe, and its separation from his charge. The old glebe being at a distance from the village, he obtained from a willing congregation, the erection of a modest and beautiful parsonage of permanent material, on the ground adjoining

the church ; and by the care of a few years made it one of the most delightful scenes from which a pastor could ever be called away to Paradise. His church itself, found too small for the increasing congregation, was enlarged by the construction of a transept, and without losing its venerable plainness, became a very spacious and convenient, and particularly impressive structure. In the meantime, the strength of the parish was doubled ; the communicants had largely increased in number ; jarring opinions and feelings were harmonized, through the discreet and faithful assiduity of the rector ; in every good work, and in the view of many who visited his vineyard, he realized all which a servant of God could have a right to seek for himself, of pastoral peace and pleasantness."

"This excellent man, whose ministry of eleven years will ever be cherished with grateful remembrance by all that came beneath its influence, rested from his labors on Sunday, 16th of May, 1852."^a His remains were interred in the parochial cemetery.

On the 12th of June, 1852, the vestry gave a call to the

REV. ABRAHAM BEACH CARTER, A. M.

present incumbent.^b

St. John's Church was first incorporated (under the Act of 1784,) on the 15th of September, 1787, Augustus Van Cortlandt, Israel Honeywell, jun., and J. Warner, trustees. In accordance with the Act passed for the relief of the Episcopal Church, March 17th, 1795, it was again organized on the 7th of September of that year, Augustus Van Cortlandt and William Constable, churchwardens ; John Warner, Thomas Valentine, Isaac Vermilyea, Frederick Underhill, Shadrach Taylor, Isaac Lawrence, Stephen Oakley and Jacob Post, vestrymen. In the first Convention of the Protestant Episcopal Church, in the Dio-

^a See Protestant Churchman for May, 1852.

^b Mr. Carter is the son of the late Rev. Abiel Carter, Rector of Christ's Church, Savannah, Geo., and a grandson of the venerable Abraham Beach, D. D., for many years Assistant Rector and Minister of Trinity Church, New York.

cese of New York, held in the city of New York, June 22d, 1785, this Church does not appear to have been represented. To the Convention of 1787, she sent her first delegates, viz: Augustus Van Cortlandt and Israel Honeywell, Esq'rs.

THE CHURCH.

The parish church of Yonkers, together with its gothic parsonage, stands pleasantly situated on the south bank of the Saw Mill or Neperah.

This edifice has been enlarged and beautified within a few years, and is an interesting specimen of Provincial architecture. The ground plan consists of a Tower, Nave, Transept and Apsis. The effect of the tower, which is of three stages with narrow lights, is fine. The belfry and wooden spire are modern. The church is of native stone, with quoins of ashlar and ashlared work around the doors and windows, which are round headed. It was built, as we have seen, by Col. Frederick Philipse in 1753, nothing however remains of the original structure, except the walls and tower, the roof and wood work having been destroyed by an accidental fire in May, 1791. In 1792, it was repaired, and on 21st of August of that year, consecrated to the service of Almighty God, under the name and title of St. John's Church, Philipsburgh, by the Right Rev. Samuel Provoost, first Bishop of the State of New-York. The principal entrance is by a circular headed door in the south-west transept. During the rectorship of the Rev. Mr. Cooper, there were some changes made in the interior arrangement of the building, the pulpit being removed from the north to the east end, and some few other necessary alterations made. In 1831, Mr Crosby raised the sum of one thousand dollars for repairs. Nothing more was done until Mr. Storrs became the rector, when the whole of the interior was first remodelled, a new chancel arrangement made, and the church newly seated. The increasing population rendered the enlargement of the building necessary and in 1849, the transepts and chancel were added at the cost of about one thousand five hundred dollars.

The improvement just made consists in opening the chancel, making a new desk and pulpit, with several additional pews, and in painting in frescoe work the walls and ceiling. A vestry room, opening into the north side of the chancel, has also been erected, and a large and very superior organ, built by Messrs. Hall & Labaugh, of New-York, has been put up ; to accomodate this the gallery front has been extended about six feet, in an octagonal form, and finished with open panel work, corresponding with the desk and chancel rail.^a

The following monumental tablets are placed in various parts of this church :—

In memory of
REV. LUKE BABCOCK,
Born July 6th, 1738.

Rector of this Church from 1770 to 1777, when he departed this life
in the 39th year of his age.

To perpetuate the memory of the
REV. ELIAS COOPER,
twenty-seven years Rector of this Church,
who departed this life, Jan. 16th, 1816,
aged 58 years and 11 months.

He laboured industriously to promote the happiness of mankind, by advancing the influence of the Christian religion. Pious without superstition, and zealous without bigotry ; a friend to the poor, and an ornament to the Church ; exemplary in the discharge of every relation and professional duty ; respected and honored through life by those who knew his virtues, and in his death universally lamented. This humble monument (not of his praise) is erected by his faithful flock, who knew him, loved him, and lamented their loss, and are desirous of recording in this inscription their esteem, affection and regret.

^a "St. John's in 1753 and in 1853." A sermon preached at the re-opening of St. John's Church, Yonkers, March 13th, 1853, by Abraham Beach Carter, A. M., Rector.

To the memory of the
 REV. ALEXANDER H. CROSBY, A. M.,
 ten years Rector of this Church,
 who died at the Island of St. Croix, Jan. 4th, 1839,
 aged 35 years.

In the General Theological Seminary the piety, virtues and talents were matured which fitted him for the christian ministry; sincerity of character, kindness of heart and purity of life, united with steady zeal, correct principles, patient labor and true devotedness to God, edified the Church, won for him the hearts of his flock, and were honored by his Divine master with abundant fruits. In all things he was an example and pattern for the people to follow; and with this testimony, he has entered into his rest, a beloved brother, and faithful minister in the Lord. The flock for whose sakes he gladly spent himself, have erected this tablet, to attest their sense of his excellence, and their grief for his loss.

In memory of the
 REV. HENRY LEMUEL STORRS, M. A.
 Born July 1st, 1811.
 Died May 16th, 1852.

The faithful Pastor, and disinterested friend of this congregation for eleven years. They have erected this monument as a memorial of their enduring affection.

"He asked life of thee and thou gavest it him, even length of days for ever and ever." Ps. xxi. 4.

The bell was presented to the church by Joseph Howland, Esq.,^a and contains the following inscription:

"B. HANKS, MANSFIELD, CONN., 1818."

It is much to be regretted that the old communion service of this church was carried off, during the war of the Revolution, for safe keeping to the city of New York. Some years after the close of the war, the altar cloth was discovered in an old dusty box, where it had lain through the whole period of the Revolution, and is now preserved at St. John's chapel, Tuckahoe. The silver now used, at the administration of the holy sacrament, consists of one large silver flaggon, two silver chalices, and a silver basin or font, (the latter was presented by a member of the Van Cortlandt family, in 1830, on occasion of the baptism of Miss Harriet Van Cortlandt Crosby, daughter of the Rev. A. H.

^a Mrs. Samuel Howland at the same time presented a large folio Bible.

Crosby), and two silver plates, one of which bears the following inscription : " Presented to the Episcopal church, Town of Yonkers, 1795." The altar cloth was given by Miss Arabella Ludlow.

The vestry, aided by the generosity of several gentlemen belonging to the parish, are about erecting a parochial school-house on the north side of the church.

The church yard has been long since abandoned, as a place of sepulture, on account of its rocky situation ; a part however of Philipse's Point, in the rear of the present rectory, appears to have been used as a grave yard for strangers at a very early period. The one now occupied is located on the old parsonage property, bequeathed by Frederick Philipse, with the glebe, in 1751. It is beautifully situated on a rising knoll, in the valley of the Saw Mill. The first interment here on record, occurs in 1783. In 1845, owing to the large increase of families within this parish and the numerous calls upon its officiating clergy, it was deemed advisable after mature deliberations, to erect a parsonage within the village of Yonkers. For this purpose an order was obtained the same year from the court of Chancery, to dispose of the old parsonage and glebe. These were finally sold for six thousand five hundred dollars. With part of these funds the present rectory was built ; the Corporation reserving to themselves the burying ground in the Saw Mill valley.



ST. JOHN'S RECTORY.

The old parsonage, formerly called Babcock's house, was frequently garrisoned during the Revolution, by the troops of both armies. It was here that Lord Howe fixed his head quarters, and here Col. Gist, of the American army was visiting in 1778, when the enemy determined upon a surprisal.

PRINCIPAL BENEFACTORS OF ST. JOHN'S CHURCH.

The Hon. Frederick Philipse and his lady Johanna Brockholes, Col. Frederick Philipse, Ven. Prop. Society, Augustus Van Cortlandt, Brabazon Noble, Alpheus Pierson, Joseph Howland, Mrs. Frederick A. Van Cortlandt, James Valentine, Shadrach Taylor, John Bowne, Isaac Lawrence, Lemuel Wells, William Jones, and the Wardens and Vestry of Trinity Church, New-York. The latter in 1800, contributed five hundred dollars for a parsonage, to which was added in 1801, the sum of two hundred and fifty dollars, in 1804, three hundred dollars, and for three years an annual salary of two hundred and fifty dollars to the Rev. Elias Cooper.

LIST OF MINISTERS AND RECTORS.

TEMP. INST.	INCUMBENTS.	VACAT.
Feb. 11th, 1765.	Rev. Harry Munro, Cler. A. M.	per resig.
1771.	" Luke Babcock, " "	per death.
Sept. 5th, 1777.	" George Panton, " "	per resig.
July, 1789.	" Elias Cooper, A. M. Presb.	per death.
Mar. 14th, 1816.	" William Powell, A. M. Presb.	per resig.
Mar. 20th, 1820.	" John Gregg, A. M. Presb.	"
Oct. 17th, 1823.	" John West, A. M. Presb.	"
Dec. 15th, 1828.	" Alex. H. Crosby, A. M. Presb.	per death.
May 4th, 1839.	" Smith Pyne, A. M. Presb.	per resig.
Mar. 20th, 1841.	" Henry L. Storrs, A. M. Presb.	per death.
June 12th, 1852.	" Abraham Beach Carter, A. M. Presb.	
		[present incumbent.

NOTITIA PAROCHIALIS.

In 1704, there appears to have been 20 families attached to the precinct.

In	Baptisms, 47,	Communicants,—
1761	"	15,
1775,	"	14,
1804,	"	19,
1815,	"	15,
1817,	"	31,
1844,	"	40,
1853,	"	250.

In 1806 the number of families belonging to the Church, were 84. Do. 1853, 150. No. of souls, 750. No. of Catechists, 16. No. of Catechumens, 100.

In 1704,	the population	was	249,
1708,	"	"	250,
1712,	"	"	260,
1810,	"	"	1,365,
1840,	"	"	1,761,
1850,	"	"	4,160,

Population of the village proper in 1850, 2,290

NAMES OF PERSONS WHO HAVE BEEN ELECTED WARDENS OF ST. JOHN'S CHURCH, YONKERS.

Trustees from 1787 to 1795.

1795.

Augustus Van Cortlandt, William Constable. }

1796 to 1803.

Augustus Van Cortlandt, John Warner.

1804-7.

Augustus Van Cortlandt, James Valentine.

1808.

James Valentine, Brabazon Noble.

1809-11

James Valentine, Henry White.

1812.

Henry White, James Valentine.

1813 to 1820.

Henry White, James Archer,

	1821.	
James Archer,		Henry White,
	1822.	
Henry White,		Joseph Howland.
	1823-5.	
Joseph Howland,		Elijah Valentine.
	1826.	
Joseph Howland,		Lemuel Wells.
	1827.	
Nathaniel Valentine,		John Bowne, Sen.
	1828 to 1830.	
Nathaniel Valentine,		Jacob Odell.
	1831-2.	
Nathaniel Valentine,		Augustus Van Cortlandt.
	1833-6.	
Augustus Van Cortlandt,		Joseph Odell.
	1837-8.	
Joseph Odell,		Augustus Van Cortlandt.
	1839.	
Joseph Odell,		Abraham Valentine.
	1840.	
Abraham Valentine,		Joseph Odell.
	1841-2.	
Abraham Valentine,		William Jones.
	1843 to 1852.	
Abraham Valentine,		John Bowne.
	1853.	
Abraham Valentine,		Thomas O. Farrington.

HISTORY

OF THE

PARISH AND CHURCH

OF

NEW CASTLE.

NEW CASTLE was taken from the older parish of North Castle, one of the six precincts of Rye, in 1791.

By the Indians it was called Shappequa, a corruption of the Algonquin term Chapacour, which signifies "a vegetable root." The name still survives in the Shappequa hills.

The chief proprietor of these lands in 1660, was the Indian sachem Wampoqueum, who sold them to John Richbell of Mamaroneck. Their next possessor, after the death of Richbell in 1684, was Col. Caleb Heathcote, who obtained of Mrs. Ann Richbell a patent right, and on the 12th of October, 1696, a grant from Gov. Fletcher, "for free liberty and license to purchase vacant land in the County of Westchester, between Croton's river, and the south bounds of Mr. Harrison's purchase, &c." In 1701, Col. Heathcote and others received royal letters patent, from King William 3d, for their lands in North Castle. This parish was long known by the name of the West Patent.

It is now about one hundred and forty years since the first families settled here. They appear to have met with great dis-

couragements, and to have endured severe trials, for they were in the midst of a wilderness, and constantly exposed to Indian depredations.

By the Act of Assembly in 1693 North Castle was annexed to the parish of Rye, which accounts for the parochial clergy officiating here prior to the Revolution. The Rev. Christopher Bridge, writing to the Ven. Prop. Society, in 1712, says:—"There are two places in this parish, at a great distance from the church, which if the Honorable Society will be pleased to make some small allowance to them, there might be found proper persons here to undertake that charge, to the great benefit of many poor children that want instruction." In 1722 Mr. Jenney, his successor, informs the same:—"That his parish is of very large extent, and contains a great deal of land well settled, besides a large wilderness, in which are some few settlements. There are three townships in it, viz: Bedford, Rye and Mamaroneck; wherein there are some few settlements in the woods, so dispersed, that I have not yet been able to learn the number of the inhabitants, &c." In his next communication he observes:—"We have a new settlement among us in the woods, which began about the time of my predecessor's death, 1719. The inhabitants are very loose in their principles of religion, inclining rather to the Quakers, than to any other sect. I have been amongst them with good success, having baptized a whole family, parents and children. I have heard that some of them intended to make a confession of their faith, in order to baptism." In 1724 he informs the Bishop of London, that he officiated at North Castle eight times per annum. At this period North Castle contributed towards the ministers rate and poor of the parish £3 7s. During the year 1725, Mr. Dwight was appointed schoolmaster here, with a salary of £10 a year.

Mr. Wetmore writing to the Society in 1728, says:—"There are now thirty heads of families and young men, upon whom the tax is levied in North Castle, a new settlement between Rye and Bedford, about six miles from Bedford. This place was chiefly settled by people of no religion at all, very ignorant and

barbarous, being descendants of the Long Island Quakers, and having more knowledge of Quakerism than of any other religion, are more receptive of that, but there being a few people of the Church among them, Mr. Jenney first began to take pains with them, preached among them, and baptized several, tho' they are since all returned to Quakerism or nothing; and it is certain they have left the Church, partly by the instigation of the Quakers, (who have been very busy among them, while they were long neglected,) from Mr. Jenney's being called to Hempstead, at my being fixed here, and partly upon disgust, being disappointed of some preferments they expected Mr. Jenney would procure for them, and being reproved for bringing a scandal upon religion, by their loose and irregular living; however, there are a few sober people that live there, and to accommodate them and Bedford, or at least some from Bedford that are willing to come to church, I preach once in about five weeks at North Castle. There are about ten families of the Church, and the rest Quakers." Again he says, "there are more than forty families here, most of which are unbaptized. That a great many of the people come to church, and he hath baptized four adults and sundry children there." He suggests to the Society that, "a good schoolmaster might be of good service to religion, in some sort to supply the place of a resident minister, in catechising and instructing the youth, and keeping the people from running wild in their principles and practise, as they are in great danger of doing by being among so many Quakers."

At a vestry meeting, held March 1st, 1730, for the parish of Rye, it was ordered:—"That whereas the vestrymen of the district of North Castle, have neglected to make up their parish rate last year, and this year, though often requested thereto, ordered therefore by ye vestry and Justices, that the North Castle vestrymen for ye last year and this year, do appear at Rye, at Francis Doughty's, on the 16th of this month at noon, in order to make their rates without any further delay, or ordered to be presented immediately, and that the clerk do send forth with a copy of this order to said North Castle vestrymen."

In 1733, Mr. Wetmore again makes report to the Venerable Society:—"That Mr. Dwight at North Castle continues very diligent and faithful in his school and very well esteemed by the people there, but the great misfortunes of that place make him weary of it." It appears, that at Mr. Wetmore's request, Mr. Dwight was appointed catechist for the parish of Rye, and was removed to White Plains. Again in 1744, Mr. Wetmore informs the Society "that he is fully occupied in the duties of his mission, and that at Bedford and North Castle, there were four hundred families belonging to his cure; for which reason he begged for an assistant to officiate under him." Whereupon the

REV. JOSEPH LAMSON, A. M.,

was appointed for that purpose. He was the son of William Lamson,^a of Stratford Conn., where he was born about 1719. He was graduated at Yale College, in 1741, and in 1773 admitted Master of Arts at King's College, New York. Although the son of Congregational parents, he declared for the Church soon after leaving College, and went to England for Holy Orders. His license from the Bishop of London to officiate in this Province, bears date 1745. Before leaving England he was appointed by the Ven. Society assistant to Mr. Wetmore, in officiating to the inhabitants at Bedford, North Castle and Ridgefield, with a salary of £20 per annum; besides a gratuity of the same sum, out of compassion to his sufferings and success. From England, after many trials, he returned in 1745; having been in his voyage thither taken prisoner by the French, and afterwards, on his passage from St. Louis in France to London, detained at Salisbury four months by a fever, which took from

^aThe surname of this family was originally written Lamblon. Robert De Lamblon, feudal lord of Lamblon Castle, in the County of Durham, died in 1350.—Surtee's Hist. of the County of Durham. The Lampsons or Lamsons were among the earlier settlers of New England. The will of William Lampson, of Stratford, Conn. bears date Sept., 1754, proved Feb. 11th, 1755. Wife, Elizabeth; sons, Jos., Nath., and Jno.; daughters, Eliz., Sarah and Mary.—Probate Rec. Fairfield Co. 1754-7.

him his companion and fellow sufferer Richard Miner, a Congregational minister, from the vicinity of his native place, who had gone with him to England for Episcopal ordination. Being at length restored to country and friends, "as one risen from the dead," he began to preach at Bedford, North Castle and Ridgefield, which though still considered, as in some sense, within the bounds of the parish or mission of Fairfield, had been for some time under the care of Mr. Wetmore, missionary at Rye.

The Society's abstracts for 1746, say :—"The Society have had the satisfaction to be informed by the Rev. Mr. Lampson, (of whose sufferings in his voyage to England to receive Episcopal ordination, the abstract of the proceedings of the Society in the year 1745 gave an account,) that he returned safe and in good health ; and the good people of Ridgefield, Bedford and North Castle, the places of his mission, received him gladly and even as one arisen from the dead, among whom report had for some time placed him, and in his letter of May 12th, 1746, he writes :—That he officiates by turns at these three places to full congregations, and had baptized eleven children and three adults well principled in Christianity ; and Mr. Wetmore, the Society's missionary in the populous parish of Rye, to whose assistance Mr. Lampson is appointed, returns his own hearty thanks, together with those of his parishioners, in his letter of April 3d, 1746, professing his hope that Mr. Lampson will do much good amongst them by his preaching and exemplary life, for which they very much respect him, and that as there are great numbers of people in the wilderness country northward of Bedford and Westchester, who have very little knowledge or sense of religion, Mr. Lampson's labors will be employed to good purpose among them."

REV. MR. LAMPSON TO THE SECRETARY.

(EXTRACT.)

"North Castle, in the parish of Rye, Feb. 10, 1746-7.

REV. SIR,

I have endeavoured since my arrival to do what service I can

among a great number of poor people, scattered about in the woods, who have little ability, and most of them little inclination to mind me. I compassionate their circumstances, and the more because so many of them have very little sense of the importance of religion and virtue. The Rev. Mr. Wetmore has been treating with a worthy young gentleman, Mr. Thomas Bradbury Chandler, who is willing to perform the service of a lay catechist among these people, if the Honourable Society, upon my removal, will be pleased to bestow upon him the £10 sterling salary that was formerly allowed to Mr. Flint Dwight, deceased. And I am of opinion, that such a provision is as much as these people can expect at present, and I believe it may in a good measure supply the place of a minister in orders, considering that Mr. Wetmore, with Mr. Chandler's assistance to read in the church at Rye, in his absence, may more frequently visit North Castle and Bedford, and administer the sacraments among them; and some of the people have expressed a satisfaction in the hopes of having so ingenious a man as Mr. Chandler to labor among them, in such a method after my leaving them. They find as little fault as I could expect, at the talk of my removal, knowing that my present income is too small for a support."^a

Soon after the date of this letter, Mr. Lamson took charge of the parish of Fairfield, Conn., where he continued until the time of his death, which took place in 1773. The register of the Town of Fairfield contains a record of his marriage in 1747, to Alethia, daughter of the Rev. James Wetmore of Rye, and of the birth of their six children, five daughters, and one son. And the graves of the eldest daughter, who died in 1753, and Mrs. Lamson, who died in 1766, are in the old burial place, near the Court House. But it appears from the proceedings of the Society, that Mr. Lamson left a widow.^b

Upon the 26th of March, 1748, Mr. Wetmore writes:—"I

^a Conn. MSS. from archives at Fulham, pp. 282-3. (Hawks.)

^b Hist. Discourse for the Jubilee of the Ven. Soc., by the Rev. N. E. Cornwall, M. A. The name of Joseph Lamson appears as witness to a will of David Rowland, of Fairfield, 26th of August, 1768. Editor.

have also undertaken to preach a monthly lecture at North Castle, besides their usual turn upon Sundays, and this I shall continue as long as I find a good disposition in this people to attend such lectures." Again, in September of that year, he says:—"Since Mr. Lamson has removed from this parish, and Mr. Chandler declined accepting the catechetical mission at North Castle and Bedford, I do the duty of these places as formerly; and altho' I find large congregations, when I preach among them, yet I don't find that forwardness I could wish, to exert themselves in building churches and providing for the support of a minister or catechist; and it is a trouble to me that the same negligent temper prevails in other parts of my parish."

In his report for 1753, he acquaints the Society,—“that his congregations at Rye, White Plains, North Castle and Bedford are large and flourishing, and that the disposition of those that opposed the interest of the Church in those places, seems changed for the better, and that there are some hopes of the people uniting with North Castle towards supporting a minister in the Holy Orders of our Church, to officiate alternately to them.”

From this period the increase was such, that it became necessary to erect a house of worship, where religious services could be more duly celebrated, and attendance on the preached word more conveniently practised. The principal person who commenced this undertaking was St. George Talbot, Esq., aided by the zealous efforts of the Rev. Mr. Dibble, who occasionally officiated in this parish after Mr. Wetmore's death in 1760. The following extract shows that Mr. Talbot, the noble benefactor of the Church at that period, had given besides his donations of £600 to each of the churches of Rye, Flushing and Stamford, £600 also to North Castle:—

MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

“Stamford in Conn., N. E., March 25th, 1761.

REV. SIR,

In compliance with repeated requests I preached on Sunday,

the 7th of December last, to the destitute people at Westchester, to a very considerable congregation. The evening following I paid my respects to the worthy and good Mr. St. George Talbot, who appears to be a gentleman of great piety, zeal and charity, and he desired me to mention to the Honourable Society, the very grateful sense he has of the late unexpected honor done him, in being admitted a member of the Venerable Society. His principal concern, in the decline of life, is to promote the interest of true religion, the Church of Christ militant, until it shall please God to translate him to the Church triumphant. And he desired me to intimate, that besides the benefactions to the church at Rye, of which Mr. Wetmore and me advised, he hath also given £600 sterling money for the encouragement of religion among the poor people of North Castle, ratified the 6th of June, 1759, delivered into the hands of Col. MacDonald, Jonathan Ogden, Caleb Fowler and Charles Haight, by the approbation of the late Mr. Wetmore, and security given.”^a

There can be no doubt that the subject of building a church had been a long time in contemplation, before it was brought to a successful issue by the above donation. It was now resolved, however, by those interested in the undertaking, that one should be immediately erected, but it appears it was not determined where the building should stand because a site was selected at first for the church, about five miles from the place where it was finally located. The site referred to, is in the parish of North Castle, near Sand's mills, where the letter "C" inscribed on a rock is still legible, and marks that site as the church lot. But for sufficient reasons, doubtless, and perhaps as more central, the beautiful location was preferred where St. Mark's now stands. Accordingly, the timber which had been prepared in North Castle was removed to the new site, given by Charles Haight in 1760, and in October, 1761, a plain building of ample size was erected, and opened for divine worship, which in honor of their pious and noble benefactor, was named

^a Conn. MSS. from archives at Fulham, pp. 404-5. (Hawks.)

St. George's Church. From the Rev. Mr. Dibble's reports to the Society the following extracts are obtained, which give all the information we can now learn respecting this happy circumstance:—

MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

"Stamford, Conn. N. E., Sept. 29, 1761.

REV. SIR,

I preached a lecture at North Castle the 12th of August last, to a great congregation; they have erected a new church, and at their desire, and the request of Mr. St. George Talbot, the worthy benefactor of our Churches, whom I expect to meet with, I have consented to preach to them the second Sunday in October next in their church."^a

MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

"Stamford, Conn., in New England, March 25th, 1762.

REV. SIR,

I preached the second Sunday in October last,^b in St. George's church, at North Castle, and at the opening of it, to a most numerous congregation, the church not being able to contain the people. They have erected a very decent church for public worship, forty foot by thirty, with galleries, covered and closed it with cedar, and only laid the ground floor. Mr. St. George Talbot was present, their pious and noble benefactor, who was highly pleased with the number, and devout behaviour of the people. I baptized that Lord's day thirteen infants, and one adult. Mr. Talbot desirous to know the real state of the people, desired me to accompany him to Bedford, Crumpond and Peakskill,

^a Conn. MSS. from archives at Fulham, p. 432. (Hawks.)

^b 11th of October, 1761.

and to return by the way of Croton and White Plains; which I cheerfully did, and preached a lecture in each of those places, the people giving a cheerful attendance, preaching every day that week, but Saturday, and baptized ten more children. Except Bedford, we found no settled teacher among them of any denomination; in each place were sundry heads of families professors of our Church, and many others well disposed towards it, but the inhabitants in general, by what we could learn, were much divided in their religious sentiments, and paid but little regard to Sundays. The late worthy Mr. Wetmore, missionary at Rye, was not wanting in his endeavours to promote the interest of true religion among them, but his advanced age, and their distance, prevented his being so very serviceable as otherwise he might have been; and I am of Mr. St. George Talbot's opinion, that a person settled in Holy Orders among them is much wanted, and might do singular service in promoting the interest of true religion."^a

In reference to this event, Mr. Talbot thus writes:—

ST. GEORGE TALBOT TO THE SECRETARY.

(EXTRACT.)

"New-York, September 10th, 1762.

REV. SIR,

I received your favor of the 24th of February last, in July,—&c., &c.

In October last I desired the Rev. Mr Dibblee of Stamford, who is indefatigable in his endeavours to serve the interests of true religion, and our Holy Church, whose services I find universally acceptable, and his life agreeable to his public character, to meet me at St. George's church, at North Castle, second Sunday in October last, and was surprised both at the number, and devout behaviour of the people, for the church could not contain them. The particular service he performed, beyond

^a Conn. MSS. from archives at Fulham, p. 438. (Hawks.)

doubt he will transmit to you, if he hath not done it. He accompanied me from thence to Bedford, Crumpond, Peach Kills, Croton, and returned by the White Plains. The state of religion I truly found deplorable enough, for excepting Bedford, they were as sheep without a shepherd, a prey to various sectaries and enthusiastic lay teachers. There are many well-wishers and professors of the Church among them, which doth not hear the liturgy in several years. The late worthy Mr. Wetmore hath made the same tour with me, nay larger, even to Fish Kills. (There I offered them £1000 to purchase a glebe and a house, and he agreed for the same, if they would do their part, and subscribed £40 per annum to administer support, since they have had the concurrence of the Society in their favor, but zeal is too cold there.) I think it would be happy if an itinerant missionary could be fixed at North Castle, for whenever the vacancy at Rye shall be supplied, as the Rev. Mr. Punderson, whom I met at convention at Derby in June last, said, that if he had a call to Rye, he would gladly accept it, (with the liberty of the Society,) as I know that he is called and hath accepted it. The Rev Mr. Lamson preached the convention sermon to the great satisfaction not only of the brethren, but myself, and I think they are all a set of worthy, pious clergymen, and are usefully employed in their several Missions. I have proposed to Mr. Dibblee to take another tour to the former places, and to visit some others, who hath requested the favor of me, for the which the Rev Messrs. Lamson and Leming hath also consented to take a tour with me, for I cannot but be sorry to see such numbers of people live without God in the world, for where there is no regard to Sundays, or to the public worship of Almighty God, there is scarce any sense of religion among a people, and their moral state is soon as deplorable as their religious. After which a more particular account of those, their number, particular profession, distances, each place from the other, and from any clergyman in Holy Orders of our Church, I shall lay before the Venerable Board, together with my humble opinion, what ought in charity to be done for the support of their spiritual wants, my mite yearly, whilst life, by the blessing of

the Almighty, shall always be moving.”^a Again in a letter dated, Barn Island, July 10th, 1763, he writes :—“ I am humbly of the opinion, that with the advantage of my benefactions, the Church of Rye may be able, with the salary the government hath settled to maintain their minister, if the present salary from the Society of £50 be withdrawn, which was partly agreed to by the late worthy Mr. Wetmore, whom the parishioners never treated according to his merit. The people are wealthy, and have taken very irregular steps since the death of the worthy missionary. At North Castle, about eighteen miles from Rye, there is great want of a missionary ; the church there is within five miles of Bedford, and about seven or eight miles off Crumpond, which hath applied to me, and if New Rochelle was joined to East and Westchester, I am humbly of opinion that church might well be supplied, as it is not four miles from church to church. The French Protestants understand English very well, and it’s also my humble opinion that Col. Frederick Philipse’s estate is able to build several churches, and to settle two hundred acres of land to every one of them, and that he and his tenants are able to maintain ministers without any assistance from the Venerable Board.”^b The subjoined extract is from Mr. Dibble’s report for that year.

MR. DIBBLEE TO THE SECRETARY.

“ Stamford, Conn., New England, Oct. 28, 1765.

REV. SIR,

Mr. Talbot returning with me I waited upon him the next week to North Castle, and on the 24th inst. preached a lecture at the church there to a good congregation, in consideration of the short notice, and baptized sundry children. Mr. Avery, happily settled at Rye, tells me he shall be ready to afford them his pious assistance, as often as is consistant with his more important cure.”^c

^a New York, MSS. from archives at Fulham, vol. ii. p. 308-9-10. (Hawks.)

^b New York, MSS. from archives at Fulham, vol. ii. 310. (Hawks.)

^c Conn. MSS. from archives at Fulham, p. 506. (Hawks.)

Mr. Talbot whose name is so intimately connected with this parish, was the son of Thomas Talbot, Esq., a lineal descendant of the ancient and illustrious house of Talbot or Talebot,^a as the name was originally written. He was born at Dover, in the County of Kent, England, 25th of July, 1662, O. S., was graduated at one of the Universities about 1683, and came to America in the early part of the 18th century. He was a vestryman of Trinity church, New York, from 1720 to 1724, and was elected a member of the Venerable Propagation Society in 1759. Mr. Talbot appears to have been a pious, learned and zealous man, lived to the great age of one hundred and five, and spent much of his life in labouring to propagate and settle the Protestant Episcopal Church in this Province. The following testimonial in regard to him was sent to the Society, by his friend Mr. Dibble, in 1762 :—"He is indefatigable in his endeavors to serve the interests of true religion and our Holy Church, whose services I find universally acceptable, and his life agreeable to his public character."^b But it seems he had some eccentricities, which gave rise to many false reports touching his reputation." The following notice of his death appeared in the New York Gazette, for May 14th, 1767 :—"Thursday last, died in an advanced age, on Pipon's Island, St. George Talbot, a gentleman, noted for more things than one in his life time, and we are assured his last will and testament will come under as odd a description ; some extracts and strictures on which, 'tis said will hereafter be made public." The Society's abstracts for 1767 say :—"By letters from the Rev. Dr. Auchmuty, rector of Trinity Church, the Rev. Dr. Cooper, President of King's College, and from Mr. Livingston and the Rev. Mr. Leming, executors, dated May 16, 20 and 27, 1767, the Society are informed

^a The family of Talbot deduces its descent from a period antecedent to the Conquest ; but the first of note upon record is Richard De Talbot, one of the witnesses to that grant which Walter Gifford, Earl of Buckingham, made to the monks of Cerasic in Normandy, in the reign of William the Conqueror. Arms :—gu. a lion rampant, or. within a bordure, indented of the second. Collins's Peerag.

^b Hawkin's His. Not. of the Church of England. Original MSS. in Lambeth Coll., vol. xix, p. 208.

of the death of Mr. St. George Talbot, a gentleman often mentioned in the abstracts, on account of his charitable donations to several Churches in America, who departed this life the 6th of May, 1767, and has left the Society, after a few legacies, sole heirs to his estate, real and personal."a The subjoined extracts are from the last will and testament of St. George Talbot, Esq., executed on the 11th day of May, 1765 :—

"I, St George Talbot, of the Town and Port of Dover in the Kingdom of Great Britain, now an inhabitant of the city of New York, in America, (was born ye 25th day of July, 1662, now ye 5th of August.) I being in perfect health and sound memory, blessed be Almighty God, I do make this my last will and testament as followeth: First for my soul, I do-recommend it to Him, whose due it is by three fold right, as my Creator who infused it into me, my Redeemer, who fully ransomed it with his dearest blood, my Sanctifier, who assisteth me in greatest assaults and temptations, &c. I do now every day expect with joy to appear before and behold the great Jehovah Elohim, praise the Lord, I always loved and praised him, praised be his holy name, the omniscient, omnipresent and almighty God, &c., &c.

ITEM, I give and bequeath unto Mrs. Rachel Gould, my faithful housekeeper, as a reward for her fidelity, the following sums of money, to be paid her yearly as long as she shall survive me, from the several parishes where I have given several sums of money as the several deeds relating thereto will make appear: first Rye, *North Castle*, and Bedford, £21 yearly, from Stamford £24 10 yearly, from Derby, £3 10 yearly, all New York currency; from Fairfield £7 yearly. Other donations designed for her, I shall give her, or make provision for her and others, in a codicil annexed to this my will; all on condition that she Rachel Gould, remain and continue single, chaste and virtuous, as she hath done more than twenty-seven years past, since I became first acquainted with her, &c. ITEM, I have given for ye promoting of true religion in the parish of Rye, in ye County of Westchester, and Colony of New York, £300 current money of New York, which I delivered in trust for the use of the Ven. Society to ye late Rev. James Wetmore deceased, on ye 24th of February, 1759, for which he and his son Timothy Wetmore, did give Bond dated ye 11th day of April, 1759, &c. ITEM, I have given for ye use of promoting true religion in North Castle and Bedford, in the County of Westchester in the Province of New York, £600, current money of New York, which I delivered in trust under the patronage and for the use of the Ven. Society, and put into the hands of Col.

* Printed abstracts from 20th of February, 1767 to 19th of February, 1768. One of the missionaries writing May 27th, 1767, says :—"Mr. Talbot has left a nephew and one relative more, and bequeathed the greatest part of his estate to the Society. His executors Mr. Jno. Livingston a worthy parishioner, Rev. Mr. Leaming the Society's missionary of Norwalk, and Mrs. Gould his housekeeper." New York, MSS. from archives at Fulham, vol. ii. 420. (Hawks.)

W. McDonald, of Bedford, Caleb Fowler, William Ogden and Charles Haight of North Castle, all in the said County and Province, on ye 6th day of June, 1759, when they gave their obligation Bond. My will is, that the one shall be kept out at interest for ever for ye benefit of the parishioners, church, minister, schoolmaster, good, poor and needy, for the time being, in the behalf of ye incorporated Honorable Society, for ye propagation of ye gospel, and to be continued to them so long as they the parishioners shall be counted worthy, and to stand in need of the same, and no longer, then it shall be in the trust of my ever living heirs, the Venerable Society to move the same, supply the money to any place or places, where they shall see it more needful, and that shall stand in want of such charitable assistance, &c."^a

St Geo Talbot

1750

The above will was proved on the 20th of November, 1767. The Society's abstracts for 1770, say:—"From letters received by Dr. Auchmuty, rector of Trinity Church, and Mr. Livingston, (executor of the late Mr. St. George Talbot,) dated December 8th, 1769, it appears that the heirs at law leave no method untried to defeat the purposes of Mr. Talbot's will, and that by evasive practises in law, the cause is still undetermined."

In 1771, Mr. John Livingston informs the Propagation Society, "that with regard to Mr. Talbot's will, the attorneys have judged it expedient to come to an agreement with the heirs of Mr. Talbot, by which the executors should pay them £1300, in full for their claim and demand on the real and personal estate." It will be seen, however, that this parish did not receive her portion of the legacy until the year 1803.

Upon the death of the Rev. Mr. Ebenezer Punderson, rector of the parish in 1764, the new church continued to be supplied by his successor, the Rev Ephraim Avery, until the war of the

^a Surrogate's office, N. Y., vol. xxv. p. 68. The other Legatees named in his will, were the children of his brother Thomas Talbot, and of his two sisters Catherine and Arabella Talbot.

Revolution. In 1773 the latter informs the Society :—"That the church at North Castle, which hath been some time building is in a tolerably decent state."

During the war, this part of the country was greatly annoyed by the enemy, who frequently made sudden inroads, plundering and capturing the defenceless inhabitants. Religious services were consequently suspended, and for a long time St George's church was occupied as a guard-house and hospital by the Continental troops.

The first incorporation of this Church, subsequent to the Revolution, took place on the 19th of April, 1789, under the style and title of "the Trustees of the Protestant Episcopal Church, in the townships of Bedford and North Castle."^a

In consequence of an Act passed for the relief of the Protestant Episcopal Church on the 17th of March, 1795, this Church was again incorporated under the name and title of "the Protestant Episcopal Church in the united towns of Bedford and New Castle, to continue by the regular name of St. George's Church." Charles Haight of New Castle, and William Miller, Esq. of Bedford, churchwardens; Samuel Raymond, Gabriel Smith, David Haight, James McDonald, Marmaduke Forster, Gilbert Martin, Nicholas Haight and Samuel Smith, vestrymen.^b At this period the

REV. THEODOSIUS BARTOW,

appears to have been officiating minister for the united parishes of Bedford and New Castle. From 1804 to 1819 services were performed here by the clergy of Bedford. At a meeting of the vestry, November 12th, 1796, it was ordered :--"that William Miller, Esq. be empowered to commence and carry on a suit against Philip F. Livingston, for money left by St. George Talbot to the Churches of Bedford and North Castle." At a meeting of the same held on the 3d of March, 1803, "Mr. Miller in-

^a Incorporation of Religious Societies, Lib. A, 12.

^b Incorporation of Religious Societies, Lib. A, 64.

formed the board, that the money bequeathed to the united Churches by the late St. George Talbot, had been recovered by a judgment, obtained in the Supreme Court, against Philip I. Livingston, and the said money, after deducting charges, will probably amount to about twenty-five hundred dollars." In 1804 Trinity Church, New York, liberally endowed the united parishes with the sum of one hundred and fifty dollars; also in 1808, the further sum of one hundred and fifty dollars.

St. George's church, which had stood for nearly sixty years, was dismantled in 1819, and (by Mr. Godfrey Haines acting under authority of the vestry) sold at public auction for the paltry sum of forty shillings. It deserves however to be recorded that Judge Miller, one of the wardens of the united parishes, strenuously opposed its destruction. The principal part of the timber is still preserved in a barn on the property of Mr. Hezekiah Raymond, a short distance only from the old burying ground. From that time, until within a short period, services have been entirely confined to Bedford.

THE CHURCH.

In 1852, through the zealous efforts of the Rev. Dr. Harris of White Plains, a new church was built within a few yards of the site of old St. George's. It is a very neat and church-like structure, and is pleasantly situated on the west side of Kirby's pond, the waters of which empty into the Pepemighting or Kisco river. St. Mark's church was opened for divine service, January 25th, 1852, on which occasion the Rev. Dr. Harris preached a sermon from Haggai ii. 9 :—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." The following notice of the consecration appeared in the Protestant Churchman for April, 1852 :—"This edifice was consecrated to the service of Almighty God, on Wednesday last, by the Rt. Rev. Carlton Chase, D. D., Bishop of the Diocese of New Hampshire. The congregation was large, and the services impressive. There were present beside the Bishop and

the rector of the church, nine of the clergy.^a At the request of the Bishop, the Rev. Dr. Haight preached. The building was much admired, as a beautiful model for a country church. It is fifty by thirty feet, with a tower projecting eight feet in front, and is constructed of the best materials in a substantial manner. Its cost, exclusive of a window of stained glass in the church and the furniture, was \$2050. Nearly three quarters of this amount was raised by the rector, out of the place, his parish at White Plains contributing in a collection, upwards of \$350, and other neighboring parishes aiding also, in addition to the liberal gifts of individual funds. The '*Pastoral Aid Society*' by an appropriation of \$300, secured the building from debt. Thus, through the blessing of God, this new church has been completed, and our services revived where long since they had ceased to be celebrated. The old church, which was opened in 1761 by the Rev. Mr. Dibble, a missionary of the 'Society for propagating the gospel,' and which was taken down in 1819, stood in the same grave yard, and was named 'St. George's church.' With the removal of that edifice every vestige of the Church was effaced. It is our devout prayer, that such neglect may not again be witnessed, but that this second attempt to establish our worship may prove permanently successful."

St. Mark's Church was incorporated on the 7th of October, 1850, Gilbert Martin and Henry D. Tyler, wardens, Gilbert Brundage, Thomas Wright, Thomas Searles, John Cary, Andrew Dunn, Simeon Woolsey, George W. Brower, and Lewis Tripp, vestrymen.

In April, 1852, the Rev. Robert W. Harris, D. D. resigned the charge of this parish, and St. Stephen's, North Castle. Both are now united under the pastoral care of the Rev. Isaac Dyckman Vermilye.

^a The instrument of donation was read by the Rector, the Rev. Dr. Harris, and the sentence of consecration by the Rev. S. Weaver; morning prayer was read by the Rev. W. F. Halsey and the Rev. Isaac D. Vermilye, Deacon.

TOMBSTONES.

In memory of Isaac Lounsberry, who was born Oct. 11th, 1703, and died March 3rd, 1773. In memory of James Wright, who was born March 14, 1721, and departed this life, May the 17th, 1776, aged 55 years 1 month and 25 days. In memory of Charles Haight, who departed this life the 3d of October, 1799, aged 88 years and 1 month. In memory of Deborah Haight, wife of Charles Haight, who died November 23d, 1798, in the 78th year of her age, &c.

NOTITIA PAROCHIALIS.

A. D. 1746,	Communicants, —	Baptisms, 14,
1762	“ —	“ 14,
1853	“ 12	“ 2.

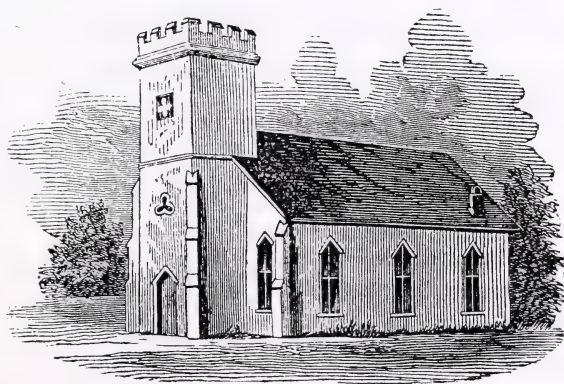
The first delegate from this parish to the Diocesan Convention in 1787, was Stephen James de Lancey, Esq.

In 1728, the Precinct of North Castle contained 30 heads of families and young men, upon whom the tax was levied.

In 1782, North Castle contained 558 white inhabitants.

In 1840, the population of New Castle alone was 1,529.

In 1850, the population was 1, 716.



[St. Mark's Church.

HISTORY

OF THE

PARISH AND CHURCH

OF

NORTH SALEM.

Prior to the Revolution the two districts of upper and lower Salem constituted the old township of Salem proper, within Cortlandt's manor, but in 1788 they were separately organized.

Stephanus Van Cortlandt, Lord of the manor of Cortlandt, who purchased these lands of the Indians in 1699, by his will in 1700, devised the whole manor to his eleven children. In 1734 the devisees made a partition thereof among themselves. By this division upper Salem fell principally to the share of Etienne de Lancey, Esq., who married Anne Van Cortlandt, the second daughter of the proprietor of the manor.

The De Lancey's, from whom a large portion of Salem obtained the appellation of De Lancey's patent, are a branch of the ancient and honorable house of De Lanci of Picardy, France, springing from Jean de Lanci, ecuyer, Vicompte of Laval and Nouvian, who was born in the latter part of the 15th century and died May, 1525. Etienne or Stephen de Lancey was born at Caen in Normandy, A. D., 1662, and was one of those Huguenots who fled from France on the

revocation of the edict of Nantes in 1685. By this step he forfeited his right to the ancestral title and estates, to which he was then heir. Obligated to depart suddenly, he took nothing with him but his mother's blessing, and some family jewels which she concealed about his person. He went to Rotterdam in Holland, from whence, after a short stay, he crossed over to London, where on March the 11th, 1686, he took out letters patent of denization under the great seal, and shortly after sailed for New York, where he arrived June 7th, 1686, and on the 12th of July following was admitted a freeman under the seal of the city. He at once began the business of a merchant. His integrity, education, and the proceeds of the sale of the jewels given him by his mother, being his only capital. He soon became an eminent and wealthy man, was appointed a member of the Court of Admiralty in 1690, was Alderman of the south ward, from 1691 to 1694, represented the city in the Assembly of the Province from 1702 to 1716, and again from 1725 to 1737. He was a liberal benefactor to Trinity Church and a vestryman of the same at his death in 1741, and for many years preceding that event. By his wife Anne Van Cortlandt, he left four sons, James, Peter, Stephen and Oliver, and two daughters, Susannah, (Lady Warren) and Anne, (Mrs. Watts,) to whom he devised all his property in equal shares. To his eldest son James fell all his lands in this parish. This individual, who was born in 1702, received his education at Corpus Christi College, in the University of Cambridge, England. He returned to his native land in 1725, and afterwards held the first honors which the country could bestow, first, as a member of the Governor's Council in 1728, Justice of the Supreme Court in 1731, Chief Justice in 1733, and Lieutenant Governor^a of the Province

^a Being a NATIVE AMERICAN, he could not be appointed Governor directly, it being contrary to the then policy of the British Government to appoint natives of Colonies to supreme command. Desiring that Mr. De Lancey should rule the Province in 1757, the Ministry, on the resignation of Sir Charles Hardy, the Governor in that year, declined to appoint a new Governor, and thus made Mr. De Lancey Governor *in fact*, though not in name.

in 1747. He married Anne, daughter of the Hon. Caleb Heathcote, Lord of the manor of Scarsdale, and died 30th of July, 1760. The following notice of his death appeared in the Boston Gazette for August 11th, 1760:—"New York, August 4th. On Wednesday morning last, died at his seat, the Hon. James de Lancey, our Lieutenant Governor, in the 57th year of his age. This unexpected event, for he was in perfect health the evening before, threw the whole city into the deepest sorrow and amazement. A pain in the breast awaked him at three and continued with intermission till about nine in the morning, when, before he apprehended the necessity of a physician, seized with a fit, he suddenly expired." His remains were deposited with great ceremony in the family vault in the middle aisle of old Trinity church, New York. In 1744 he conveyed all his property here to his second son, Stephen James de Lancey, who in 1750 began the settlement of the tract, and was the founder and a liberal benefactor of this parish, and for some time a lay reader in the Protestant Episcopal Church. He died on the 1st of January, 1795, without issue, and was buried at Fishkill. He was succeeded in his estate here by his brother John Peter de Lancey of Mamaroneck, (father of the Rt. Rev. William Heathcote de Lancey, D. D. D. C. L. Bishop of the Diocese of Western New York,) who in 1823 devised all his farms and lands at North Salem, to his daughters, Elizabeth Caroline, and Martha Arabella de Lancey, and Susan Augusta, wife of Fenimore Cooper.

This parish, which appears to have been formerly united with Ridgefield and Ridgebury, was first organized under the ministry of Mr. Dibble of Stamford, Conn, about the year 1750. At that period, we are informed, there was no minister of the Church in the county nearer than Rye, between thirty and forty miles distant from Salem. The

REV. EBENEZER DIBBLE, A. M.

was the eldest son of Wakefield Dibble^a of Danbury, Conn.,

* The will of Wakefield Dibble, which was proved May 2d, 1734, bears date Jan. 3st, 1733-4. He directs his executors to pay all "ye charges which do, or may

whose ancestor Thomas Dibble, was a freeman of Dorchester, Mass., in 1639. "He was born at Danbury in 1712, graduated at Yale in 1734, and was a convert from the Congregational persuasion of religion to the Episcopal Church. He went to England for Holy Orders in 1747, returned to New York, the 23d of October, 1748, and was appointed missionary at Stamford, where he arrived on the 25th."^a The following extract occurs in a letter of his to the Ven. Society.

MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

"Stamford in Conn., N. E., March 25th, 1761.

REV. SIR,

"I preached at *Salem*, in the *Upper District*, on Sunday, the 22d of February last, to a very large congregation, and the poor people scattered about in the wilderness, are, I am informed, concerting measures to build a small church, as a private house will seldom contain the people that went to church when I preach among them, which is as often as the duties of my extensive mission will permit."^b

The next year Mr. St. George Talbot, a liberal benefactor of the Church in this county, thus addresses the same :—

ST. GEORGE TALBOT TO THE SECRETARY.

(EXTRACT.)

"Barn Island, July 10th, 1763.

On my return from Connecticut, I desired Mr. Dibble to accompany me to Salem, where he preached the first Sunday in

arise upon ye education of his son Ebenezer, also £30 towards furnishing him with books, &c." Probate Rec. Fairfield Co., 1716-35, p. 263. The Arms of Diable, Dible or Dibble, are :—Sa, on a chief argent, a lion passant, gu—Crest, on a chapeau, a lion statant guardant, ducally gorged, tail extended.

^a Conn. MSS. from archives at Fulham. (Hawks.)

^b Conn. MSS. from archives at Fulham, pp. 404-5. (Hawks.)

Trinity to a large congregation, notwithstanding it was a very rainy day, too many to be able to be accommodated in a private house, and gave the communion to about thirty persons who behaved very decently. There they have built and almost covered a church; this is in the Province of New York, which people Mr. Dibble hath taken principally care of for several years. This church at Salem is about four miles from Ridgebury, to the west, and seven miles from Ridgefield, where they have raised a church, &c., &c".^a

The church to which Mr. Talbot alludes in the foregoing letter, was built on land given for that purpose in 1763, and was first opened for divine worship in August of 1766, by the Rev. Mr. Dibble, as appears from the subjoined communication:—

MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

Stamford, Conn., N. E., Oct. 7th, 1766.

REV. SIR,

I preached on Sunday in August in the new church in the upper district of Salem, to a numerous devoutly behaved congregation, and gave the Holy Communion to about thirty communicants, and baptised fifteen children. In compassion to their circumstances, and the people of Ridgebury and Ridgefield, who are contiguous upon the borders of Connecticut, Mr. Leaming and I have recommended to read divine service and sermons to them, Mr. Epenetus Townsend, a very exemplary, sober, worthy young gentleman, graduated at King's college, New York, who is very acceptable to the people, whom we wish to have settled among them, provided, upon their qualifying themselves, they might be so happy as to obtain the Honourable Society's encouragement. Contiguous to Salem is Cortlandt's manor and Philipse's Patent, where numbers of poor people are settled, and stand in great need of proper instruction, many already profess-

^a New York, from archives at Fulham, vol. ii. p. 317. (Hawks.)

ing, and others well disposed to our holy Church notwithstanding their distance, it being about twenty-five miles to the upper district of Salem. As no other missionary is contiguous, to be as extremely useful as may be, and in tenderness to their spiritual wants, I have afforded them what assistance I could, consistant with the duties of my particular cure, for fifteen or sixteen years past, to the prejudice of my family, and my income for twelve years, being too considerable to my necessities."^a

The following curious items, relative to the building of the church, are taken from an old account book in the possession of Mr. John Close :—"October the year 1764, I, Ebenezer Brown of Salem, have received of Samuel Cole of Cortlandt manor, the ful and just sum of five pounds, received by me on the acompt of the meeten house. To cash by Nathan, 0 5 0. 1765 Abner Benedict, cradit to a log, for the fore that made 140 feet to 158 feet of oak bords, 0 2 16. For the meeten house, 0 7 12. To 370 feet of bords by Crane, 0 18 6." This edifice which was about forty feet long and thirty wide, (surrounded by a yard or burying ground nearly two rods in width) was situated in the south east corner of farm No. 12, and north lot No. 10 of Cortlandt's manor. Upon the 13th of June, 1769, Stephen de Lancey and wife conveyed to the Rev. Epenetus Townsend, "all that land being part of farm No. 12 in north lot No. 10, beginning at a white oak bush, and runs south west 26 degrees, 8 chains and 24 links, to a pile of stones, thence south west 17 degrees, 16 chains and 13 links, to a pile of stones, thence north east 88 degrees, 25 chains and 50 links, to a pile of stones, thence south east 74 degrees and a half, 6 chains and 45 links to a stake and stones by the *church*, then north east fifteen degrees, 5 chains and 35 links to the *oblong line*, then south east 10 degrees, 21 chains and 25 links to a stake on the same

^a Connecticut MSS. from archives at Fulham, p. 520. (Hawks.) One of the missionaries of the Society writing in 1760 says :—"Rye tried to prevail upon him (Mr. Dibble) but the good man though in greater need of better support, apprehensive of the great detriment it would be to that Church (Stamford) has refused."

line, the south west, to the place of beginning, containing 60 acres, exclusive of *the ground upon which the church, church-yard and burying-ground stand*, which is not included in this grant, &c."^a On this land, adjoining the church, Mr. Townsend erected the same year a large dwelling house, which is still standing and occupied by the venerable Epenetus Wallace, M. D., whose predecessors purchased from the heirs of the former.^b About 1810 Dr. Wallace exchanged with the vestry the site of the present church for the old location, which has been recently sold to the Presbyterian Society. Stephen J. de Lancey, Esq. also bequeathed the Church three quarters of an acre of land, bordering on the Somerstown road for the same purpose, and a bell.

The worthy and venerable Mr. Dibble, the founder of this parish, died at Stamford, Conn. in the year 1799. The following notice of his death appeared in the Churchman's Magazine for that year:—"The Rev. Ebenezer Dibblee, D. D. was a missionary from the Society for the Propagation of the Gospel in Foreign parts, at Stamford in Conn., and was considered by them as one of their most active and zealous missionaries. He was a native of that State, and born at Danbury, and graduated at Yale in 1734. In the course of his ministry he used great diligence and fidelity, and not only served his congregation at Stamford to their satisfaction; but he annually visited many vacant parishes on week days, and also on Sundays as often as he could be spared from his people. Dr. Dibblee was a convert from the Congregational persuasion of religion to the Episcopal Church. After he left college, he was at first licensed as a candidate among the Dissenters, and allowed to preach in their congregations. He went to England for Holy Orders in 1747. This worthy and venerable clergyman died in the year 1799,

^a County Rec. Liber H. p. 384.

^b Jonathan Townsend, executor of the last will of Micajah Townsend, late of Queens County, deceased, sold lands in this town to Nath. Brown and others in 1786. See Co. Rec. Epenetus Wallace, M. D. was born in 1766 and baptized by Mr. Townsend.

old and full of days, highly respected and much lamented by his congregations. His funeral was attended by a large concourse of people, and he went to the grave like a shock of corn fully ripe for the garner."^a A neat marble tablet has been since erected to his memory in St. John's church, Stamford.

About the year 1764, this parish united with the Churches of Ridgefield and Ridgebury, in Connecticut, and engaged Mr. Richard S. Clark to read divine service and sermons on Sundays. This gentleman, afterwards the

REV. RICHARD SAMUEL CLARK, A. M.,

was the fifth son of Samuel Clark of West Haven, Conn., where he was born A. D. 1737. He was graduated at Yale College in 1762. He received also the degree of Bachelor of Arts from King's College, New York, the same year, and that of A. M. in 1766. He afterwards officiated here as a lay reader, and in 1766 went to England for Holy Orders. His license from the Bishop of London to officiate in the Plantations, bears date February 25th, 1767. He returned the same year, and was appointed missionary at New Milford, Conn., and had the care of that parish till 1786, when he went to New Brunswick, and was settled at Gagetown in that Province. A son of his is the present minister of that place. He died at St. Stephen's on the St. Croix, in 1824. Some of his grandchildren are now living in New Haven, Conn.^b Mr. Sabine, in his biographical sketches of American Loyalists, says of him:—"that the tablet which covers his remains, records that he was minister of New Milford, Connecticut, nineteen years, of Gagetown, New Brunswick, twenty-five years, and of St. Stephen's, New Brunswick,

^a Churchman's Magazine, new series, vol. iv. 269-270.

^b See Rev. A. B. Chapin's Hist. of Christ's Church, West Haven. The Clark's of Conn. are presumed to have descended from the Clark's of Bedfordshire, England, whose arms were:—Per chey az. and ar. in chief three leopard's heads or. in base an eagle displayed gu.—Crest, a goat salient ar. attired or. against a pine tree proper.

thirteen years; in all, an Episcopal clergyman for fifty-seven years. He was the first rector of the church at St. Stephen's, and the oldest missionary in the present British Colonies. He was much beloved by the people of his charge, and his memory is still cherished. He died at St. Stephen's, October 6, 1824, aged eighty-seven. His wife Rebecca, died at the same place, May 7th, 1816, aged sixty-nine. His only surviving daughter, Mary Ann, who was born in Connecticut before his removal, and who was never married, died at Gagetown, New Brunswick, Feb. 1844, at the age of seventy-three, highly and deservedly lamented."

Upon the resignation of Mr. Clark, the parish, by the advice of Mr. Dibble, employed Mr. Epenetus Townsend as a lay reader. On the 17th of October, 1767, the Rev. Samuel Auchmuty, D. D., rector of Trinity Church, New York, addressed a letter to the Venerable Propagation Society, enclosing the following petition from the Churchwardens and Vestrymen of Salem:—

THE CHURCHWARDENS AND VESTRY OF SALEM,
&c. TO THE SECRETARY.

"Salem in Westchester County, Province of New York, {
August 31st, 1767. }

MAY IT PLEASE THE VENERABLE SOCIETY,

We, the Churchwardens and Vestry of Salem, and parts contiguous in the Province of New York in America, beg leave in behalf of ourselves and poor brethren, professors of the Church of England, to lay before you our unhappy circumstances; for want of proper religious instruction and constant administration of God's word and sacraments, according to our religious profession, there being no minister of our Holy Church in the Province nearer than Rye, between thirty and forty miles distant to Salem, and upon Cortlandt's manor and Philipse's patent. Many of us already have a high esteem for the doctrines, worship and government of the Church of England; some of us embrace every opportunity we have of communicating with

the same, and a number of others are well disposed to the Church, many of whom are not under the care of a minister of any denomination. Through the goodness and compassion of the Rev. Mr. Dibblee, the nearest missionary, about twenty-five miles distant) who for many years hath annually visited, preached and administered divine ordinances to us and our children, as often as he judges consistant with the duties of his extensive cure, our numbers, and zeal to the Church establishment have increased. To prepare the way for the settled administration of religion, we have erected a decent church with galleries, on the borders of Cortlandt's manor, a convenient spot of ground for the church and burying yard, being given us for that purpose by the good Mr. Stephen de Lancey, present proprietor. We have covered, closed and glazed the house, and have met in it for some time. As the laws of this government have made no provision for the establishment and support of religion in general, and the Lord's day is too little regarded; in tender regard to ourselves and families, and to prevent our children falling a prey to one or more of the numerous sects, which abound among us, such as Quakers, New Light Independents, Baptists, Antinomians, &c., whose principles, both civil and religious, we think destructive of all religion, peace and good order; we formerly united with our brethren of the Church at Ridgefield and Ridgebury, on the borders of Connecticut Colony, and engaged the Rev. Mr. Clark to read divine service and sermons to us on Sundays. Since Mr. Clark left us, by the advice of the Rev. Mr. Dibblee and Mr. Leaming, we have employed the worthy Mr. Epenetus Townsend, who hath for some time alternately read to us, and the people of Ridgefield and Ridgebury, whose exemplary life, sober conversation and devout performance of religious offices, highly recommended him to our esteem; and as we have advice, that he hath leave from the Society to go for Holy Orders, we humbly beg the Venerable Society in compassion to our unhappy state, would be pleased to appoint him their missionary to us at Salem, in the Province of New York, and to itinerate among such poor people as stand in need of his instruction, with such a salary as in their wisdom they think proper. We

have already purchased six acres of good land contiguous to the church, and made it over for a glebe for the use of a minister of the Church of England, or missionary for the time being, for ever, and promise to build a decent, convenient house for his use when required; and as the poor people of Ridgefield and Ridgebury by the concurrence of the Churchwardens and Vestry in this memorial hope to be indulged in being included under his care, having formerly a conjunction with some of the neighbouring places in the province of New York experienced the goodness and compassion of the Venerable Society in appointing the Rev. Mr. Lamson to officiate among them, being many in number, having built a church in each of those places, Ridgefield but eight, and Ridgebury but four miles from Salem, but at such a distance from Norwalk that they can expect but very little service from the Rev. Mr. Leaming, whereupon we have unitedly sent our respective bonds to the Rev. Dr. Auchmuty of New York, in trust, obliging ourselves to pay in each place equal to £10 sterling per annum, on the whole amounting to £30 per annum, to the missionary for the time being, and we no longer expect the Society's favor than we shall *continue* to deserve it."^a

Upon the receipt of this petition the Society granted their request, and appointed the

REV. EPHENETUS TOWNSEND, A. M.

missionary; a gentleman educated in King's College, and whose exemplary life and sober conversation, they have already had experience of. He was the third son of Micajah Townsend and Elizabeth Platt, and grandson of John Townsend^b of Oys-

^a New York, MSS. from archives at Fulham, vol. ii. p. 433-5. (Hawks.)

^b This ancient family deduces its descent from Ludovic, a noble Norman, who settling in England during the reign of Henry I, assumed the surname of Townsend, and by marrying with Elizabeth, daughter and heiress of Sir Thomas de Haville obtained the manor of Raynham, in the county of Norfolk, which has ever since remained in the possession of his descendants. Among the early English emigrants to Boston and its vicinity, were John, Henry and William Townsend, brothers. John Townsend of Oyster Bay, in 1677, had five sons. Micajah, his second son was born in 1699, married 23d of April, 1732 and died Nov. 9, 1781.

ter Bay, L. I., who settled at that place in 1677. He was born at Cedar Swamp, near Oyster Bay, in April, 1742, entered King's College (now Columbia) in 1755, was admitted Bachelor of Arts pro forma in 1758, and graduated Master of Arts in 1762. After officiating for a short time as a lay reader, he went to England in the fall of 1767, for Holy Orders.

In a letter of Oct. 1st, 1767, Mr. Dibble of Stamford, writes to the Secretary as follows:—"Mr. Townsend thankfully accepts the leave to go home for Holy Orders; and if the Society is not pleased to appoint him their missionary at Salem and parts contiguous, where he is much wanted, he will submit to the superior wisdom and direction of the Society."^a Mr. Townsend's license from the Bishop of London to officiate as a missionary in this Province, bears date December 21st, 1767. The following notice of his return appeared in the New York Mercury for April 25th, 1768:—"The Rev. Mr. Townsend arrived last Saturday, (22d) in the Hope from London." Upon the 29th of September, 1768, he informed the Venerable Society:—"That he arrived at his mission, on the 26th of May, 1768, and was kindly received. The Churchwardens also of Salem, in the name of the people belonging to the mission, have returned thanks to the Society for Mr. Townsend's appointment." "At Salem and Ridgefield, there are one hundred and fifty Church people. At Ridgefield, eighty." Mr. Townsend was formally inducted on Sunday, the 29th of May, 1768, by his predecessor, the Rev. Ebenezer Dibble, who preached a sermon on the occasion.^b

Eight months prior to this event Mr. Dibble writes, Oct. 1st, 1767;—"I preached on Sunday 23d of August last at Salem, to a numerous and devout congregation, baptised sundry children, and gave the communion the first and second Sundays after Trinity last."^c Mr. Townsend was married to Lucy Beach,

^a Conn. MSS. from archives at Fulham, p. 541. (Hawks.)

^b Fowler's MS. Biographies of the Clergy, vol. vi. 1061.

^c Conn. MSS. from archives at Fulham, p. 541, (Hawks.)

in St. James' church, Newtown, L. I. on the 10th of September, 1769. Upon the 29th of the same month, he thus addresses the Society :—

MR. TOWNSEND TO THE SECRETARY.

(EXTRACT.)

"Salem, Province of New York, Sept. 29th, 1769.

REV. SIR,

Having nothing of importance to acquaint the Society with in the spring, I deferred writing till now. I have constantly performed divine service equally in my three churches of Salem, Ridgefield and Ridgebury, in each of which places, people are zealous in their attendance on public worship ; and I have the pleasure to observe that thro' the divine blessing on my labours, each of those congregations is something increased. Since my arriving to the mission I have baptised in the year past, two adults and thirty infants, and have received between three or four communicants, but expect several more very soon. The fatigue which necessarily arises from a steady performance of my duty in these three places, I have hitherto, and I trust in God I shall for the future be enabled to undergo with cheerfulness, though I expect it will in a little while be increased ; occasioned by the building of a new church in Salem, which, when it is finished, I propose, with the Society's leave, to officiate in sometimes. To acquaint the Society with the propriety of building a new church at Salem I would observe, that Salem is a township 12 miles in length and but two in breadth, joining on the one side to Conn. and on the other partly to Cortlandt's manor, which extends twenty miles westward to Hudson river, and partly to another patent, which extends several miles westward toward Bedford, which is the utmost limit of Mr. Avery's mission. The church which is already built, is situated within about two miles of the north end of Salem, on the borders of Cortlandt's manor, as the Society was informed in the petition of the Churchwardens and Vestry. It was built by the people of this

part of Salem and Cortlandt's manor in conjunction, and this congregation is something larger than either of those in Conn., there being generally in good weather, in the summer season,— upwards of 200 people assembled. The church which I expect will soon be built in Salem will be about five or six miles to the southward, and about two or three miles to the westward from Ridgefield, Conn., where I have been informed there are near thirty families of Church people, besides a considerable number in places very contiguous, for whom it is extremely difficult to attend public worship, either at Ridgefield, or at the church towards the north end of Salem, in the borders of Cortlandt's manor where I reside. When this church is built, (if the Society approves of my officiating in it sometimes, besides my attendance at the other three churches,) I would request the favor of the Society to give a quarto common prayer book and bible to that, as they have to the other churches of Salem and Ridgebury. I know that my fatigue in attending so many churches must be great; and that people cannot receive so much profit as might be wished from the labors of a minister, when they are divided between so many places. But as for the fatigue, I trust that God will enable me to bear it, and I hope yet in some future time, the Society will be able to provide better for the edification of the people, by dividing the mission, as it might conveniently be done, into two equal parts. I beg leave to request some common prayer books, which are much wanted for the poor. I brought but two dozen, together with a great number of small tracts, but a much larger number of prayer books is required, as many people in my mission are poor and unable to purchase books or any thing that is not absolutely necessary to the maintenance of their families. I beg leave to acquaint the Society likewise, that besides the attending the duties of my own mission, I preached last spring, on the next Sunday after Easter, at Woodbury, a town in Conn., thirty miles distant from Salem, to a congregation of upwards of 150, who behaved with the greatest decency and devotion, most of them being professors, and many of them worthy members of our Holy Church. This town, though included in Mr. Clark's mission, enjoys but a

small proportion of his labors, not through any neglect of his, but by means of the extensiveness of his charge, and yet it is a town containing six parishes of Congregationalists, and part of another, in all which there are some professors of the Church earnestly desirous if possible to enjoy the public worship of God according to their Holy profession. And in compliance with their earnest intreaties, till something more could be done for the supply of their spiritual wants, several of the Connecticut clergy agreed to preach among them by turns. The summer past, the first Sunday after Trinity, I preached at Sharon, a town in Conn. adjoining this province, about fifty miles to the northward, where they have a neat little church and a pretty congregation. The next day I preached in the north precinct of the Oblong in this Province, about five or six miles from Sharon. There they have a new church just raised, which they intend to cover in the summer, and finish as soon as might be. There is a large body of people whose religious circumstances truly deserve compassion; and here undoubtedly would soon be a fine congregation if they could enjoy the benefit of having a sober minister of our Church settled among them, by the assistance of the Society, which they intend earnestly to request as soon as they can qualify themselves for it, by finishing their church and procuring a glebe. I beg liberty to request a favor from the Society which may perhaps be of considerable service to me; the professors of the Church in Conn. are taxed for the support of the minister of the Church in the same proportion as the Congregationalists for the support of their minister. This tax is levied and collected by the Congregationalists, together with their own, and by them paid to such ministers of the Church, as are appointed over them by the Society. Now, Ridgefield and Ridgebury being in Conn., the committee appointed for raising and paying the minister's rate at Ridgebury have been in some doubt whether I am entitled to the rates of the Church people there, because it is certain they were formerly under Mr. Leaming's care, and had no written appointment or anything from under the Society's hand to convince them that the Society

had now included them within this mission. Should the Ven. Society mention Ridgefield and Ridgebury in an abstract as parts of my mission, together with Salem; or should they in a letter to the Churchwardens and Vestry of Ridgefield and Ridgebury, or in some other method, give assurance that Ridgefield and Ridgebury belong to my mission, it must be of advantage to me, as it would remove all doubt whether I was by the laws of that Colony entitled to the Church people's rates in those places."^a

In the year 1771, the Rev. Epenetus Townsend again addresses the Society as follows:—

MR. TOWNSEND TO THE SECRETARY.

(EXTRACT.)

"Salem, Westchester Co., March 25th, 1771.

REV. SIR,

This is a large County, full of people without any constant public worship in any method; and as they have not enjoyed the benefit of any regular and constant administration of God's word and Sacraments, since the first settlement of the country, vice and immorality abound among them. The sabbath is by great numbers spent in riding, visiting, hunting, fishing and such like diversions, and by some it is profaned by practices still worse. There are some Church people, Presbyterians, Baptists and Quakers scattered among them, and great numbers who don't belong to any particular denomination of Christians. It has been proposed by some of them to build a church or Presbyterian meeting house, but nothing is yet concluded. I believe the Church people would exert themselves and immediately build a small church, were there any hopes the mission might be divided so as they might be included, and enjoy some stated portion of a minister's labors, and indeed considering

^a New York, MSS. from archives at Fulham, vol. ii. 490, 491, 492, 493. (Hawks.)

their destitute circumstances and the prospect of advancing the interest of the Church and promoting piety among them, or at least of stopping the growth of immorality, considering also the increasing fatigue of this mission, in which are three churches at present, and a fourth building; I would humbly request, with submission to the Society, that such a division might be made; and if Danbury also was included, which is in great need of a minister of the Church, it might conveniently be divided into two equal parts, each containing three churches, and after some time as the people grow more able, another mission might be added to great advantage, each of the three having the care of two churches.”^a The Society’s abstracts for 1772 say:—“That Mr. Townsend, missionary at Salem, states his congregations to be increasing. Hath baptized sixty-two infants and two adults.”^b In 1775 they say “that Mr. Townsend is constant in the performance of his duty in his own parish and preaches frequently in the parts adjacent. From Lady day to Michaelmas he baptized twenty-one infants and one adult, and admitted two new communicants.”^c The abstracts for 1776 add:—“That one letter from Mr. Townsend of September 29th, 1775, gives the same account of his mission, in which he hath baptized thirty infants, buried seven, and married three couple in the preceding half year.”^d

The last communication the Society received from Mr. Townsend was in June, 1777, soon after he had been compelled to leave the scene of his labors by the threatening state of affairs.

MR. TOWNSEND TO THE SECRETARY.

“Salem, province of New-York, June, A. D. 1777.

REV. SIR,

From the first existence of the present rebellion, I could give

^a New York, MSS. from archives at Fulham, vol. ii. 549-50. (Hawks.)

^b Society’s abstract from 21st of February, 1772 to 19th of February, 1773.

^c Ditto ditto from 17th Feb. 1775, to 16th Feb. 1776.

^d Ditto ditto from 16th Feb. 1776 to 21st Feb. 1777.

the Honorable Society no account of my conduct with respect to public affairs because my distance from New York and the excessive vigilance of the Rebel committees in getting and examining all letters, rendered such a step extremely dangerous. But being now, by God's good providence, banished from among the Rebels for my loyalty to his Majesty, I think it my duty to give the Honorable Society a short account of my conduct from the beginning of those troubles, and of the treatment I have met with from the Rebels.

In the latter part of the year 1773 and the beginning of 1774, I strongly suspected that the leaders of the opposition to government in America were aiming at Independence, and the Eastern Provinces at the subversion of the Church likewise, and that in pursuit of those ends, they would if possible influence the people to a revolt; but when the first Congress approved the rebellious resolves of the County of Suffolk in Massachusetts Bay, I had no longer any doubt of their intentions. In this state of things therefore, I did every thing that lay in my power, by preaching, reading the Homilies against Rebellion, and by conversation, to give my Parish and others, a just idea of the sacred obligations laid upon us by Christianity, to be good and peaceful subjects, even if it had been our lot to have lived under wicked and oppressive rulers, and much more so, as Providence hath blessed us with one of the wisest and best of princes. This I chose to do before any blood was shed, while people's tempers were yet cool, lest if the instruction had been deferred till some blow was struck, the acts of misrepresentation which had been used from the beginning might influence their passions and hurry them into criminal acts before reason could resume its place and tend to the obligations of religion. And blessed be God, I have this satisfaction, that the Church people in all my parishes have almost unanimously (there being but three or four exceptions) maintained their loyalty from the first, for which many of them suffered greatly.

In May, 1776, I was called before the Rebel Committee of Cortlandt's manor, who invited me to join their association upon

which I told them freely that I esteemed their resistance of his Majesty's authority to be repugnant to the precepts of the Gospel, and therefore could not give it my countenance. I was soon after required to furnish some blankets for the use of the Rebel Soldiers, which not consenting to, I was sent under guard to the Committee and at the same time, a guard was set at my house, who, after their savage manner, were very lavish of their insults to Mrs. Townsend. The Committee after having in vain endeavoured to persuade me to furnish the blankets, gave orders to search my house and get them, but the proper steps having been taken none were found. The next time the Committee met, they ordered me to pay upwards of thirty shillings to these guards, which I refused, and was again put under guard till I did pay it. I was soon after sent to the County Committee of Westchester, on a complaint from the Committee of Cortlandt's manor, that I entertained principles inconsistent with the American cause. The County Committee referred the matter to the Provincial Committee, but as my principles were only complained of, without any part of my conduct being impeached; and the Declaration of Independence being then just at hand, which it was thought would bring the clergy in general under persecution, I was for that time dismissed.

I continued the services of the Church within my mission for three Sundays after the Declaration of Independence by the Congress, and should have proceeded still and took the consequences, but I was informed that all the clergy, in this, and the neighboring Provinces, had discontinued the public service till it might be performed under the protection of his Majesty, excepting only Mr. Beach of Conn., who hath continued his Church till very lately. Under these circumstances I considered that my dissenting from the practise of my brethren would not only set me up as a single mark of vengeance, and as every appearance of disunion among the clergy might be disadvantageous to the Church hereafter; viewing the matter in this light, I thought it best to comply with the general practise of the clergy. On the 21st of October, I was made a prisoner and sent to the

Court of Fishkill as an enemy to the Independence of America, when (except that sometimes I was indulged to visit my family a few days) I was kept on parole through the winter at my own expense, which was very great. The shocking insolence and inhumanity of the Rebels toward the friends of Government of which I was a daily spectator, rendered the place of my imprisonment very disagreeable, and the cruel treatment which my family received from them in my absence, was exceedingly distressing. They had taken me from a wife and four small children, the two youngest not sixteen months old, which was my whole family, and during my confinement they forbade people coming to my house, and they threatened all that should assist the family in any respect; by this means they suffered much for want of a free intercourse with their friends, those that would gladly have assisted them, not daring to do it unless when it might be done privately. In this situation I know not how they could have long subsisted had it not been for a man with a small family who had removed from the seat of war at the White Plains, and had as yet no settled habitation, by taking this family into my house about Christmas, Mrs. Townsend had a friend of Government, though under some disguise, who living under the same roof was able to do many things for her benefit. To this, as well as many other instances during my imprisonment, the good providence of God always found some method unforeseen by us, to support us under the greatest difficulties, and after he had thus continued us under the Rebel discipline for near six months, he then granted us a happy deliverance; for on the 31st of March, in consequence of my refusing the oath of allegiance to the State of New York, I received an order to depart within eight days with my family, apparel and household furniture, to some place in possession of the King's troops, on penalty of my being confined in close jail and otherwise treated as an open enemy of the State. With this order I readily complied, and after procuring a flag from a Rebel general to transport my family and furniture to Long Island, I set out. The Convention taking a genteel house which my

father had enabled me to build, 60 acres of land which he had bought for me, with 30 acres of wood land, a horse and small stock of cattle into their possession. At Norwalk, where I had procured a boat to cross the Sound, I was stopped four days, most of my furniture after being put on board was relanded, and all of it ransacked under pretence of searching for letters, prohibited articles, &c., whereby many things were much damaged, and others stolen. I was then obliged to pay the expenses of these abuses in detaining, searching, &c., which amounted to nine pound currency, and then was permitted to proceed. On the 11th of April we landed on Long Island, with hearts full of gratitude to God for having at length delivered us from the malice and cruelty of the Rebels.

I am, Rev. Sir, &c.,

EPENETUS TOWNSEND."a

In 1779, Mr. Townsend was appointed chaplain to one of the loyal battalions then stationed at New York. Here he remained until it was ordered to Nova Scotia, when himself and family embarked on board a vessel bound for that Province. This ship foundered in Boston bay and every soul on board perished. Thus terminated the short and sad career of the first rector of this parish, whose "only crime was, that he was a clergyman of the Church of England, and of course attached to the government and the constitution of Church and State." The names of *Townsend*, *Avery* and *Babcock*, belong to the catalogue of worthies, who once faithful soldiers of Christ Church Militant, are now singing praises to Him who redeemed them with His blood, in the Church Triumphant above.

The last account the Venerable Society received of their faithful missionary was the following :—

a New York, MSS. from archives at Fulham, vol. ii. 621, 622, 623, 624. (Hawks.)

MR. INGLIS TO THE SECRETARY.

"New York, Nov. 26th, 1779.

REV. SIR,

Mr. Townsend, the Society's missionary for Salem in this Province, after being driven within the King's lines by the Rebels was appointed chaplain to one of the new raised loyal battalions. His battalion was ordered for Halifax, and he embarked here, with his wife and five children to join it. A violent storm rose, soon after the fleet in which he sailed left Sandy Hook, the fleet was dispersed, several of the ships perished, and poor Townsend has not since been heard of. I greatly fear the vessel in which he went has shared the same fate."^a

"Sleep on—sleep on—the glittering depths
Of Ocean's coral caves :—
Are thy bright urn—thy requiem
The music of its waves :—
The purple gems for ever burn
In fadeless beauty round thy urn ;
And pure and deep as infant love,
The blue sea rolls its waves above."

G. D. Prentice.

The names of the children, with the dates of their birth, as recorded by Mr. Townsend himself, are as follows :—"Epene-tus, born 31st of October, 1770 ; Lucy, born 3d of November, 1772 ; Micajah and John, twins, born 28th of June, 1775." Mr. Townsend, when he removed to Salem left a younger brother, Jotham, who continued at Oyster bay, and died in 1815. He left a son, Col. Micajah Townsend, now living at Cedar Swamp, L. I. Micah, another brother, is the father of the Rev. Micajah Townsend of Clarenceville, Canada East.

Previous to his embarkation, Mr. Townsend had deposited in the hands of the Rev. Benj. Moore, (afterwards Bishop Moore)

^a New York, MSS. from archives at Fulham, vol. ii. 636. (Hawks.)

the library, silver chalice and velvet cushion, belonging to St. James' church, desiring him to keep them until called for. The latter in 1785 informed Mr. John Wallace and Ebenezer Lobdell, churchwardens of this parish, "that the above mentioned articles were left with him for safe keeping, and that St. James' church might have them by sending an order for that purpose." The Rev. David Perry was accordingly deputed to receive them in the name of the vestry.

The Rev. Micajah Townsend, in a letter addressed to the author, says:—"A few ancient theological books had strayed from the library of my uncle Epenetus to that of my father, and are now in my possession."

Soon after the Revolutionary war, the

REV. DAVID PERRY, A. M. M. D.

officiated here and in the neighboring parishes. This individual, who was born in Conn. about 1750, graduated M. A. at Yale College in 1772, studied medicine, and settled at Ridgefield as a physician. He was ordained Deacon by Bishop Seabury, June 6th, 1790, Priest 16th of October, 1791, and took charge of the parishes of Salem, Reading, Ridgefield and Danbury. Neglecting to attend the Convocations of the clergy and the Conventions of the Diocese of Connecticut, (probably because of his practise as a physician,) he fell under censure: finally resigned his letter of orders, and relinquished the clerical profession June 3d, 1795. He continued the practise of medicine and died in 1817."^a

The parish appears to have been favored with occasional services only, until 1804, when the Churches of Bedford, North Salem and Stephentown, united for the purpose of settling a minister, "who should perform Divine service in the different towns of Bedford, New Castle, North Salem and Stephentown so often as

^a Hist. Not. of Clergy ordained by Bps. Seabury and Jarvis, appended to the Convocation Journal of Convention No. 38.

should be in proportion to the amount of their several subscriptions."

Upon the 4th of September, 1804, the

REV. GEORGE STREBECK

was called to and accepted the rectorship of the united parishes, which he resigned in March, 1805.

"In 1807, the Rev. Dr. Moore and the Rev. Messrs. Wilkins and Rogers were directed by the Diocesan Convention to supply North Salem, and the other congregations in Westchester County, on some days in the same week of their appointments at Bedford." For nearly four years the parish appears to have been vacant, but in the spring of 1810, the

REV. NATHAN FELCH

was called as minister. The same year he makes report to the Convention,—“that the Episcopal congregation in North Salem is exceedingly prosperous, many have been added to them in a few months past, and they are now erecting a church.” Mr. Felch was succeeded in June, 1816, by the

REV. GEORGE WELLER, A. M.

In the fall of that year Mr. Weller reported to the Convention, “that the church at North Salem is now well attended and the people much encouraged. Number of communicants 10.” For Mr. Weller’s successors see list of ministers and rectors.

THE CHURCH.

St. James’ church occupies an elevated situation directly opposite the junction of the cross roads at Salem Centre, and presents quite a picturesque object when viewed from the valley of the Mutigticoos. It is constructed of wood, and consists of a nave, vestry room, and a bell tower over the southern gable.

In the year 1797, the old church edifice (which stood east of the present structure, upon the property of Epenetus Wallace,

M. D.) was found to be in a ruinous condition ; whereupon it was dismantled, and sold at public auction, May 25th, 1797. Upon the decease of John Wallace and Ebenezer Lobdell, first wardens of the parish, their successors, Benjamin Close and Gershom Hanford, together with the vestry, resolved on the erection of the present building. The corner stone of which was laid on the 30th of August, 1810, by the Rev. Nathan Felch, who delivered a well adapted discourse upon the occasion. The principal benefactors were Epenetus Wallace, M. D. and Joseph Purdy, Esq., with others. Trinity Church, New York, also liberally contributed the sum of one thousand dollars in 1813.

The parochial church of St. James was consecrated to the service of Almighty God in 1816, by the Rt. Rev. John H. Hobart, D. D., and was first incorporated on the 3d of June, 1786, under the name and title of the "Episcopal Reformed Protestant Church at Upper Salem ;" Ebenezer Lobdell, Daniel Smith and Joseph Purdy, trustees. A third incorporation occurs on the 30th of June, 1797, James Bailey and Benjamin Close, churchwardens ; Epenetus Wallace, John Lobdell, Gershom Hanford, Joshua Purdy, Gilbert Bailey, Daniel Sherwood, Jacob Lobdell and Joseph Knox, vestrymen. The first delegate from this parish to the Diocesan Convention was Joseph Purdy, Esq.

Mr. Stebbins Baxter, a resident of this town, who died on the 28th of February, 1820, bequeathed his entire property to St. James' parish, amounting (according to an inventory of his estate) to \$3000, which, after deducting general expenses, &c. left a balance of \$2000. The parish however, owing to the failure of his executors, only obtained the sum of \$1100. In 1837, the present vestry room was added to the church at a cost of \$100. In 1842, the wardens and vestry erected the parsonage house and barn, &c., the expenses being defrayed by public subscription, amounting to \$1100. It deserves to be mentioned that the former parsonage was erected by the vestry, about 1767, upon the Church glebe, which was purchased in 1766. From a petition to the Court of Chancery in

1842, it appears that all the real estate then held or owned by the Rector, Wardens and Vestry, except the church edifice and a small lot of land on which it stood, consisted of about six acres of land situated in the town of North Salem, and bounded as follows, viz:—"On the west by land of Charles Cable and land of Epenetus Howe, and on the north by the land of Benjamin B. Gray, on the east by land of the above named Epenetus Howe, and on the south by the highway leading from Ridgefield to Somers."^a

In 1767-8 the church was furnished by the Venerable Society for the Propagation of the Gospel, with a parochial library, and a quarto Bible and Prayer Book. The two last are still preserved in the parish. The Bible is handsomely bound in parchment, and was printed by Mark Baskett, printer to the University of Oxford, A. D. 1765. The Book of Common Prayer was printed at Cambridge, by Joseph Bentham in 1764. About the same time, Susannah de Lancey presented a silver chalice, which was subsequently sold by order of the vestry. This lady was the youngest daughter of the Hon. James de Lancey, Lieutenant Governor of the Province in 1747, and Anne Heathcote. She died unmarried in 1815, and was buried at Mamaroneck.

A new organ was presented by the ladies of the congregation in December, 1851.

Upon an elevated piece of ground, on the west side of the church, is a large enclosure in which numerous interments have taken place. Here repose the mortal remains of the celebrated Sarah Bishop, the hermitess.

^a Extract from a petition to mortgage said property in fee, to secure the sum of \$350.

NOTITIA PAROCHIALIS.

A. D. 1766,	Communicants	30	Baptisms	15
" 1772	"	—	"	64
" 1775	"	32	"	22
" 1816	"	10	"	—
" 1844	"	18	"	9
" 1853	"	27	"	5

In 1712, the population of Cortlandt's patent was 121.

" 1782, the white population of the east ward of Cortlandt, was 1567.

In 1782, the white population of Salem, was 912.

1840, the population of North Salem, " 1161.

" 1850, " " " " 1335.

No. of families belonging to this parish in 1853, 14. No. of souls, 69.

MINISTERS AND RECTORS.

INST. OR CALL.	INCUMBENTS.	VACA'D BY
A. D. 1750,	Rev. Ebenezer Dibble, D. D., Clericus, resig.	
A. D. 1764,	Rev. Richard S. Clark, A. M., Clericus, "	
29th May, 1768,	Rev. Epenetus Townsend, A. M., Cl. death.	
	1790, Rev. David Perry, M. D., Presb. per resig.	
4th Sept., 1804,	Rev. George Strebeck, Presb.	"
	1810, Rev. Nathan Felch, Deacon.	"
16th June, 1816,	Rev. George Weller, A. M., Deacon,	"
	1820, Rev. Samuel Nichols, Presb.	"
	1829, Rev. Hiram Jelliff, Presb.	"
	1835, Rev. Alexander Fraser, Presb.	"
23d July, 1836,	Rev. Benjamin Evans, Presb.	"
	1841, Rev. David Short, Presb.	"
	1842, Rev. Albert P. Smith, Presb.	"
	1847, Rev. Nathan W. Munroe, Presb.	"
June, 1848,	Rev. Orsamus H. Smith, Presb.	"
24th May, 1851,	Rev. John Wells Moore, A. M., Presb. present incumbent.	

WARDENS OF ST. JAMES' CHURCH.

1765 to 1785.

John Wallace, Ebenezer Lobdell.

1797 to 1801.

James Bailey, Benjamin Close.

1802 to 1809.

Benjamin Close, Joshua Purdy.

1810 to 1811.

Benjamin Close. Richard Sherwood.

1812 to 1814.

Gershom Hanford. Epenetus Wallace.

1815 to 1822.

Epenetus Wallace, Joshua Purdy.

1823 to 1834.

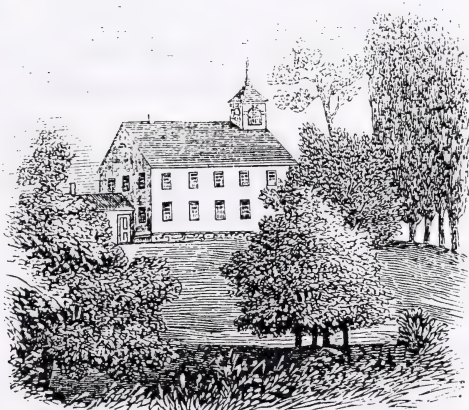
Joshua Purdy, Richard Sherwood.

1835 to 1840.

Joshua Purdy, Samuel Field.

1841 to 1853.

Samuel Field, John Hanford.



St. James' Church, erected A. D. 1810.

HISTORY

OF THE

PARISH AND CHURCH

OF

CORTLANDT.

This parish formerly belonged to the great manor of Cortlandt, which also comprehended the present parishes of North and South Salem, Somers and Yorktown. The name itself is derived from the ancient family of the Van Cortlandts, the Mesne Lords and first Grantees under the Indian Sachems of Sachus and Kitchawong.

In 1697 Stephanus Van Cortlandt being possessed of these lands, the whole consisting of eighty three thousand acres, was by Royal Charter erected into the Lordship and Manor of Cortlandt, and was held by the feudal tenure of paying therefor yearly to the crown, upon the feast day of the annunciation of the Blessed Virgin Mary, the rent of forty shillings. Under this charter the Van Cortlandts were possessed of the impropriation and the patronage of all and every the church and churches erected or to be erected in the manor.

In the year 1700, Stephanus Van Cortlandt devised the whole manor of Cortlandt to his children, who in 1734 made a par-

tion of it among themselves. Philip, his eldest surviving son, was the father of Pierre Van Cortlandt, first Lieutenant Governor of this State, and grandfather of the late General Pierre Van Cortlandt, for many years senior warden of this parish, and one of its most liberal benefactors. The following notice of the death of the latter, appeared in the Westchester Herald for June, 1848:—"Died at his residence, near Peekskill, on Tuesday, the 13th instant, Gen. Pierre Van Cortlandt, in the 86th year of his age."

Such is the announcement of the death of one of the oldest and most prominent citizens of our county. Gen. Van Cortlandt was born at Croton River, on the 29th of August, 1762. He was the son of the late Pierre Van Cortlandt, formerly Lieutenant Governor of this State, and Joanna Livingston. At an early age he entered Queen's College, New Jersey, and at the time of his death was the oldest living graduate. His Alma Mater had conferred upon him the degree of L.L. D.

He was one of the Jefferson Electors, and was the last surviving one from this State. He represented this District for two years in the Congress of the United States, and was subsequently one of the Electoral College, that voted for Gen. Harrison. At the time of his decease, he was President of the Westchester County Bank. An elder sister, Mrs. Beekman, died March 14th, 1847—and the only survivor of the family is the aged widow of the late Philip S. Van Rensselaer, Esq. of Albany.

Gen. Van Cortlandt held a high place in the esteem of all who knew him. He was interred in the family burying ground, at Croton Manor, on Thursday, and a large concourse followed him to his tomb. His memory will long live in the hearts of all who knew him.

The earliest records relating to the history of this parish, now accessible, are principally to be found in the MSS. of the Ven. Society for the Propagation of the Gospel. From these documents it appears, that as early as 1744, the Rev. James Wetmore of Rye performed divine service at Peekskill. Writing to the Society on the 3d of April, 1746, he says:—"That as there

are great numbers of people in the wilderness northward of Bedford and Westchester, who have very little knowledge or sense of religion, Mr. Lanson's labors will be employed to good purpose among them." In 1761 Mr. Dibble officiated here, where he informs us, "he found no settled teacher of any denomination, but met several heads of families, professors of the Church of England, and many others well disposed towards it." Mr. Talbot, who accompanied Mr. Dibble on this occasion, writing to the Society says:—"The state of religion I truly found deplorable enough, they were as sheep without a shepherd, a prey to various sectaries, and enthusiastic lay teachers; there are many well wishers and professors of the Church among them, who doth not hear the Liturgy in several years."

It appears from the following Indenture that as early as 1750, the inhabitants of Peekskill had provided six acres of land to promote the erection of a church edifice. The conveyance bears date 23d of March, 1750, and is as follows:—

DEED FOR CHURCH LOT.

(EXTRACT.)

"Andrew Johnson of Perth Amboy, East Jersey, party of the first part, for the value of five pounds, conveys to Caleb Hall, Joseph Travis and Palatiah Haws, parties of the second part, a parcel of land lying at a place called Peekskill, being a part of lot No. 8, beginning at the north east corner of the second parcel of land lately purchased of Joseph Taylor, by the north side of Crumpond road, containing six acres, &c., to have and to hold in trust for a school and burying place, and also for their executors and successors in trust, to the only proper use, benefit and behoof and exercise of the public worship of God; and that it be for that purpose in the erecting and building of a meeting house or houses for the religious, (under the protection of our most gracious Majesty,) either the Church of England, Presbyterian, Independents, Baptists or Congregational, &c. to erect and build a house for the religious exercise of the public worship of God, with a convenient yard thereto, for each or either of the above written denominations, to them the said Caleb Hall, &c. their heirs and successors, in trust for the neighbourhood and inhabitants round about from generation to generation for ever, and for no other use, purpose or intent whatsoever."*

* County Rec. Lib. H. 339.

Yet no building appears to have been begun until 1766, when Beverly Robinson, Jeremiah Drake, Caleb Ward, Isaac Hatfield and Charles Moore were appointed trustees (by certain subscribers, both in Cortlandt's manor and the lower end of Philipse's upper patent, towards the erecting of a church,) for directing and carrying on a building, and for securing it to the inhabitants as a place of public worship, according to the establishment of the Church of England. This edifice, which was subsequently dedicated to the service of Almighty God, by the Rev. John Ogilvie, D. D. on the 9th of August, 1767, is the present parish church of St. Peter's, which stands upon the summit of a high knoll directly east of the late General Pierr: Van Cortlandt's residence.

Upon the 18th of August, 1770, the members of St. Peter's Church, in the manor of Cortlandt, and the lower part of Philipse's patent, received (in answer to their petition presented on the 21st of March,) the following charter from Governor Colden, erecting them into one body corporate and politic, and confirming them in possession of the above mentioned church, "the ground whereon the same was built, and the cemetery belonging to the same."

ROYAL CHARTER OF ST. PETER'S CHURCH.

"George the Third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c., to all to whom these presents shall come, greeting: Whereas, our loving subjects, Beverly Robinson, Charles Moore, Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy, on behalf of themselves and sundry inhabitants on the upper part of the manor of Cortlandt, and the lower part of Philipse's patent, in communion of the Church of England as by law established, by their humble petition, presented on the 21st day of March now last past, to our trusty and well beloved Cadwallader Colden, Esq., our Lieutenant Governor and Commander-in-chief of our Province of New York and the territories depending thereon in America, in Council, did set forth that the petitioners have at a great expense and trouble erected a convenient house for a place of divine worship near Peekskill, to be according to the Church of England as by law established, and being very desirous of promoting the same, and settling a minister among them, did humbly conceive that if our said Lieutenant Governor and Commander-in-chief would be pleased to take the matter into consideration, and to grant them a charter with such privileges, immunities and conditions as our said

Lieutenant Governor and Commander-in-chief should see fit, and that the said Beverly Robinson and Charles Moore may be appointed churchwardens, and the said Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy, vestrymen, in the charter, by the name of the churchwardens and vestrymen of St. Peter's Church, in the manor of Cortlandt, near Peekskill. Now, we being willing to encourage the pious intentions of our said loving subjects, and to grant this their reasonable request, *know ye*, that of our especial grace, certain knowledge and mere motion, we have ordained, given, granted and declared, and by these presents for us, our heirs and successors, do ordain, give, grant and declare, that the said petitioners and such other person and persons, and their successors for ever, as now are or shall hereafter from time to time be, as well of the Church of England as by law established, as members of the congregation of the said church in the herein above recited petition, called St. Peter's Church, in the manor of Cortlandt, near Peekskill, and also contributors to the support and maintenance of a minister of the Church of England as by law established, to officiate in the said church for the time being, shall, with the rector of the said Church of St. Peter's for the time being, forever hereafter be one body corporate and politic, in deed, fact and name, by the name, style and title of the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill. And them and their successors by the same name, we do by these presents, for us, our heirs and successors, really and fully make, erect, create and constitute one body politic and corporate in deed, fact and name for ever, and will give, grant and ordain that they and their successors, the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, by the same name shall and may have perpetual succession, and shall and may be capable in law to sue and be sued, impleade and be impleaded, answer and be answered unto, defend and be defended in all courts and elsewhere in all manner of actions, suits, complaints, pleas, causes, matters and demands whatsoever, as fully and amply as any our liege subjects of our said province of New York may or can sue or be sued, impleade or be impleaded, defend or be defended, by any lawful ways or means whatsoever; and that they and their successors by the same name shall be forever hereafter capable and able in the law to purchase, take, hold, receive and enjoy any messuages, tenements, houses and real estate whatsoever in fee simple, for term of life or lives, or in any other manner howsoever for the use of the said church; and also any goods, chattels, or personal estate whatsoever, provided always that the clear yearly value of the said real estate (exclusive of the said church and the ground whereon the same is built, and the cemetery belonging to the same) doth not at any time exceed the sum of one thousand pounds current money of our said Province; and that they and their successors, by the same name, shall have full power and authority to give, grant, sell, lease and dispose of the same real estate for life or lives, or years, or for ever, under certain yearly rents, and all goods, chattels and personal estate whatsoever at their will and pleasure. And that it shall and may be lawful for them and their successors to have and use a common seal. And our will and pleasure further is, and we do hereby for us, our heirs and successors, ordain

and appoint that there shall be forever hereafter belonging to the said church, one rector of the Church of England as by law established, duly qualified for the cure of souls, two churchwardens and six vestrymen, who shall conduct and manage the affairs and business of the said church and corporation in manner as hereafter is declared and appointed; and for the more immediate carrying into execution our royal will and pleasure herein, we do hereby assign, constitute and appoint Beverly Robinson and Charles Moore to be the present churchwardens, and Jeremiah Drake, Caleb Ward, John Johnson, Joshua Nelson, Thomas Davenport and Henry Purdy to be the present vestrymen of the said church, who shall hold, possess and enjoy their said respective offices until Tuesday in Easter week now next ensuing; and for the keeping up the succession in the said offices, our royal will and pleasure is, and we do hereby establish, direct and require, that on the said Tuesday in Easter week, now next ensuing, and yearly and every year thereafter for ever, on Tuesday, in Easter week, in every year, the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, shall meet at the said church, and there by the majority of voices of such of them as shall so meet, elect and choose two of their members to be churchwardens, and six others of their members to be vestrymen of the said church for the ensuing year, which said churchwardens and vestrymen so elected and chosen shall immediately enter upon their respective offices and hold, exercise and enjoy the same respectively from the time of such elections, for and during the space of one year, and until other fit persons shall be elected and chosen in their respective places; and in case the churchwardens or vestrymen, or either of them, by these presents named and appointed, or who shall be hereafter elected and chosen by virtue of these presents, shall die before the time of their respective appointed services shall be expired, or refuse or neglect to act in the office for which he or they is or are herein nominated and appointed, or whereunto he or they shall or may be so elected and chosen, then our royal will and pleasure is, and we do hereby direct, ordain and require the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, for the time being do meet at the said church, and choose other or others of their members, in the place and stead of him or them so dying, or neglecting or refusing to act within thirty days next after such contingency. And in this case for the more due and orderly conducting the said elections, and to prevent any undue proceedings therein, we do hereby give full power and authority to ordain and require that the rector and the said churchwardens of the said church, for the time being, or any two of them, shall appoint the time for such election and elections, and that the rector of the said church, or in his absence, one of the said churchwardens for the time being, shall give public notice thereof by publishing the same at the said church immediately after divine service, on the Sunday next preceeding the day appointed for such elections; hereby giving and granting that such person or persons as shall be so chosen from time to time by the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, or the majority of such of them as shall in such case meet in manner hereby directed, shall have, hold, exercise and enjoy such, the office or offices to which he or they shall be elected and chosen, from the time of such elections until the Tuesday in Easter week thereon next ensuing, and until other or others be lawfully chosen in his or

their place and stead, as fully and amply as the person or persons in whose place he or they shall be chosen, might or could have done by virtue of these presents. And we do hereby will and direct that this method shall forever hereafter be used for the filling up all vacancies that shall happen in either the said offices between the anual elections above directed. And our royal will and pleasure further is, and we do hereby, for us, our heirs and successors, give and grant, that as well the churchwardens and vestrymen to these presents nominated and appointed as such, as shall from time to time be hereafter elected and chosen as is herein directed, shall have and they are hereby invested with full power and authority to execute their several and respective offices in as full and ample manner as any churchwardens or vestrymen in that part of our kingdom of Great Britain called England, or in this our province of New York can or lawfully may execute their said respective offices. And further, our royal will and pleasure is, and we do, by these presents, for us, our heirs and successors, give, grant, ordain and appoint, that the rector and the said churchwardens of the said church for the time being, or any two of them, shall and may from time to time, as occasion shall require, summon and call together at such day and place as they shall think proper, the said rector, churchwardens and vestymen for the time being, to meet in vestry, giving them at least one days notice thereof; and we do hereby require them to meet accordingly. And we do hereby give, grant, and ordain that the said rector and one of the said churchwardens, for the time being at least, together with the majority of the said vestrymen of the said church for the time being, being met in vestry as above directed, shall forever hereafter have, and they are hereby invested with full power and authority by the majority of their voices, to do and execute in the name of the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, all and singular the powers and authorities herein before given and granted to the said rector and members of St. Peter's Church, in the manor of Cortlandt near Peekskill, any wise touching or relating to such lands, messuages and tenements, real and personal estate whatsoever, as they the said rector and members of said church in the manor of Cortlandt, near Peekskill, shall or may acquire for the use of the said church, and also in like manner to order, direct, manage and transact the general interest, business and affairs of our said corporation, and also shall have full power and authority in like manner to make and ordain such rules, orders and ordinances as they shall judge convenient for the good government and discipline of the members of the said church; provided, such rules, orders and ordinances be not repugnant to the laws of that part of our kingdom of Great Britain called England, or of this our province of New-York, but as or may be agreeable thereto, and that the same be fairly entered in a book or books to be kept for that purpose, and also in like manner to appoint the form of the common seal herein before granted, and the same to alter, break and remake at their discretion, and also in like manner to appoint such officer or officers as they shall stand in need of, always provided that the rector of the said church for the time being, shall have the sole power of nominating and appointing the clerk to assist him in performing divine service, as also the sexton; anything herein before contained to the contrary in any wise notwithstanding, which

clerk and sexton shall hold and enjoy their respective offices during the will and pleasure of the rector of the said church for the time being. And whereas there hath not yet been any minister presented or inducted to the said church, our royal will and pleasure therefore is, that until the said church shall be supplied with a minister of the Church of England, as by law established, as is herein after mentioned, and also in case of every avoidance of the said church thereafter, either by the death of the rector thereof or otherwise, that the powers and authorities vested in the rector, churchwardens and vestrymen in vestry met as above mentioned, shall, until the said church be legally supplied with another incumbent, rest in and be executed by the churchwardens of the said church for the time being, together with the vestrymen of St. Peter's Church, in the manor of Cortlandt, near Peekskill; provided always, the concurrence and consent of the major number of the whole vestrymen of the said church for the time being be had in every thing that shall in such cases be done by virtue hereof. And we do by these presents, for us, our heirs and successors, give and grant that the patronage and advowson of the said church, and the right of presentation thereto, shall forever thereafter belong to and appertain. and is hereby vested in the churchwardens and vestrymen of the said church for the time being, or the majority of them forever, whereof one churchwarden shall always be one. And further we do by these presents, for us, our heirs and successors, give and grant unto the rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill and their successors forever, that this our present grant shall be deemed, adjudged and construed in all cases most favorably, and for the best benefit and advantage of the said rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, and that this our present grant being entered on record, as is herein after particularly expressed, shall be good and effectual in the law to all intents, constructions and purposes whatsoever, against us, our heirs and successors, according to the true intent and meaning herein before declared, notwithstanding the not reciting, or mis-recital, not naming, or mis-naming of any the aforesaid franchises, privileges, immunities, offices, or other the premises or any of them; and although no writ of *ad quod damnum* or other writs, inquisitors or penalties hath or have been, upon this account, had, made, issued, or prosecuted. To have and to hold, all and singular, the privileges, liberties, advantages and immunities hereby granted or meant, mentioned or intended so to be, unto them the said rector and members of St. Peter's Church, in the manor of Cortlandt, near Peekskill, and to their successors forever. In testimony whereof we have caused these our letters to be made patent, and the great seal of our said province to be hereunto affixed, and the same to be entered on record in our Secretary's office in our city of New York, in one of the books of patents there remaining. Witness our said trusty and well beloved Cadwallader Colden, Esq., our said Lieutenant Governor, and Commander-in-chief of our said province of New York, and the territories depending thereon in America, at our fort in our city of New York, by and with the advice and consent of our Council for our said province, the 18th day of August in the year of our Lord, 1770, and of our reign the 10th."^a

^a Book of Patents, Secretary of State's office, Albany.

The following minutes relate to the first vestry meeting held under the charter :—" September 1st, 1770, at a meeting of the churchwardens and vestry of St. Peter's Church, in the manor of Cortlandt, near Peekskill ; present, Mr. Robinson and Mr. Charles Moore, wardens ; Mr. J. Johnson, Mr. Caleb Ward, Mr. J. Nelson and Mr. Jeremiah Drake, vestrymen. The charter being read, they proceeded to choose Mr. John Johnson, clerk for the present year. Resolved, to sett a subscription on foot in favor of Mr. John Doty, and endeavour to settle him as our minister. Also, resolved, that although the subscription mentions to be paid yearly, yet all those who shall subscribe to ye support of a minister, upon their moving out of a place, shall be discharged from their subscription, &c."

At a meeting held 15th of October, 1770, it was "agreed to give Mr. John Doty a call as rector of this Church, when he is properly ordained. The vestry also preferred a petition to the Society for the Propagation of the Gospel in Foreign Parts, for recommending Mr. Doty, and praying their assistance for his maintenance. They likewise addressed a letter to the Rev. Dr. Barton, Secretary of that body, giving an account of the state of the Church, and on the same day entered into a bond to the Rev. Samuel Auchmuty, D. D. for the payment of £40 New York currency towards the minister's support." ^b The following copies of the letter and petition are from the MSS. of the Ven. Society :—

THE CHURCHWARDENS AND VESTRY OF ST.
PETER'S CHURCH TO THE SECRETARY.

" Peekskill, in the Province of New York, in America, }
Oct. 15th, 1770. }

REV. SIR,

Permit us, as wardens and vestrymen for St. Peter's Church, to

^a Vestry book of St. Peter's Church, Peekskill, pp. 1-2.

^b ditto pp. 2-3. At this meeting the following seal was adopted by the Corporation viz :—" a dove with an olive branch in her bill."

address you, and acquaint you with the steps we have taken for settling a Church, according to the established Church of England, and to solicit your assistance and interest with the Venerable Society, that we may be so happy as to be patronized by them, and obtain their charitable assistance towards maintaining a minister.

It is about four years since a few of us first attempted to begin the building of a church in the manor of Cortlandt, near Peekskill, in the county of Westchester, and on the 9th day of August, 1767, had got it so far finished, as to get the favor of the worthy and Rev. Dr. Ogilvie of New York, to open and consecrate it, which he did, calling it St. Peter's Church; and have since (tho' not yet completely finished) made it a decent and comfortable building for performing divine worship in. The next step we took, to enable us further to prosecute our design, was to apply to his honor, Lieut. Governor Colden for a charter, which he was pleased to grant us. Being so far advanced in our undertaking, Mr. John Doty, a gentleman educated at King's College in New York, offered himself as a candidate for our Church, and has performed divine service for us most part of last summer; and has given such general satisfaction, that we have unanimously agreed to give him a call as soon as he is properly ordained, and authorized to perform the office of a minister. And as we are well acquainted with his moral life and conversation, we beg leave to recommend him to the Venerable Society as a person worthy of that sacred function, and don't doubt but he will have ample testimonials from the worthy clergy of New York, of his education and abilities. We send by Mr. Doty, our petition to the Venerable Society, a copy of our charter and of our subscription paper for his maintenance, which amounts to £61 15s. New York currency annually; but as many of the subscribers are very poor, and some of them we apprehend will be necessarily obliged to leave the neighbourhood, we fear it will be difficult to collect some of the subscriptions, but that Mr. Doty may be certain of receiving something, we have given our bond to the Rev. Dr. Auchmuty,

as trustees for the Society, obliging us to pay annually to Mr. Doty the sum of £40 currency during his continuance amongst us, as our minister, and if the whole subscriptions are received it is all to be paid to him. The church is in a very thickly settled country, (tho' no kind of public worship is established in the neighbourhood) yet at present there are but very few that profess to be of the Church of England, which makes it fall very heavy upon those few, so heavy, that we could not have gone thro' with our undertaking but by entering into an agreement with the people on the lower end of Philipse's upper patent, in the County of Dutchess, that if they would join in the building of St. Peter's church, and in the subscription for the support of the minister, that when we obtained a missionary he should be settled for both places, so as to make but one congregation of the whole (we wish we could say parish for the number) to preach every other Sunday at the house of Jacob Mandeville, till such time as we could build a church in that neighbourhood, so that we humbly request, if we are so happy as to gain the Venerable Society's assistance and protection, that Mr. Doty may be settled by them as their missionary for both the above mentioned places. The churches will not be more than eight miles asunder. It would give us great pleasure if we could inform the Venerable Society of our having a glebe and parsonage house provided, but that we are sorry to say is not yet accomplished. The people that make up our congregation are so very poor, that we have been discouraged from attempting to purchase a piece of land for that use. But we can nevertheless assure the Venerable Society, that from the gracious offer of Mr. Beverly Robinson, we have not the least doubt of having a very good glebe provided within the year. For a more particular account of the manner in which we expect to obtain the glebe, we must beg leave to refer you to Mr. Doty, who is well acquainted with every circumstance relating thereto.

We are with the greatest esteem and respect, Rev. Sir, your most obedient humble servants,

BEVERLY ROBINSON, }
CHARLES MOORE. } Churchwardens.

For themselves and the rest of the vestry of St. Peter's Church."^a

TO THE VENERABLE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. THE PETITION OF THE WARDENS AND VESTRY OF ST. PETER'S CHURCH, IN THE MANOR OF CORTLANDT, NEAR PEEKSKILL, IN THE COUNTY OF WESTCHESTER AND PROVINCE OF NEW YORK IN AMERICA.

HUMBLY SHEWETH,

"That your petitioners, in conjunction with the rest of the people who form the congregations of the Churches aforesaid, having for some time labored under the lamentable circumstance of not enjoying an opportunity of publicly worshiping God in the decent and solemn order of the established Church of England, whose evangelical doctrine and discipline they profess and admire; and being convinced of how great utility such a sacred establishment would be, the County being thickly inhabited and almost entirely destitute of every kind of public worship, towards promoting the salvation of many souls and the prosperity of the Church of Christ, have (tho' at present but few in number,) been at the expense of building a neat and convenient church, for which they have received a charter from his Honour Lieut. Governor Colden. That being well satisfied of the character and abilities of Mr. John Doty, a gentleman educated at King's College, they have unanimously given him a call and agreed, when he shall be properly ordained by his Lordship the Bishop of London, or any other English Bishop appointed for that purpose, to receive him as their minister for the said St. Peter's Church, and also for the neighborhood of Jacob Mandeville, in the lower end of Philipse's patent, in Dutchess County, where it is intended to build another church to be united as one congregation, and that they have cheerfully subscribed

to the amount of £61 15s. New York currency, towards supporting him as such. But sensible that such a sum is not sufficient for that purpose, and being well assured of the benevolence and generosity of the Venerable Society, whose readiness upon all occasions, as far as possible to favor attempts of this nature has ever been deservedly admired, they take the liberty humbly to pray that they will appoint Mr. Doty their missionary to the aforesaid places, and to grant him such part of their bounty as they shall think proper.

Your petitioners humbly beg leave to recommend to your favorable notice the infant state of St. Peter's Church, and to assure you that we shall ever esteem it a singular honor and happiness to be in any degree patronized by the Society. May heaven ever smile upon and bless your laudible endeavours to promote the glory of God; and at the great day of accounts crown all your faithful labors here with everlasting happiness.

Sealed by order of the Vestry, this 15th day of Oct. 1770.

JOHN JOHNSON, CLERK."a

The

REV. JOHN DOTY, A. M.

first rector of this parish, was the son of Joseph Doty of New York, where he was born circ. 1750.^b In 1768 he was entered at King's College, where he was admitted B. A. pro forma in 1770. During the summer of that year he officiated in this parish as a lay reader, and in the fall went to England for holy orders. His license from the Bishop of London, to officiate in this Province, bears date Tuesday, the 1st of January, 1771. Soon after his return he accepted the call of

^aNew York, MSS. from archives at Fulham, vol. ii. 526-7. (Hawks.)

^bJoseph Doty was a member of the ancient family of the Doughtys or Douveys of Esher, Surrey, and Boston, Lincolnshire, England. There was a Samuel Doty graduated at Yale College in 1733. The arms of this family are :—ar, two bars, between three mullets of six points sa. pierced or.

the vestry, and was thereupon inducted, as appears from the following documents :—"On the 8th of June, 1771, it was unanimously agreed by the wardens and vestry, that the Rev. John Doty be presented to the rectory of St. Peter's Church, in the manor of Cortlandt, near Peekskill, and ordered that the wardens do deliver him the key of the said church and give him possession according to law." Agreeable to the above resolution the churchwardens did on the same day deliver the key to the said Rev. John Doty, and possession of the said church.

GOVERNOR TRYON'S ADMISSION OF MR. DOTY TO THE RECTORY OF ST. PETER'S CHURCH, PEEKSKILL.

"I, William Tryon, Esq. Captain General and Governor in Chief in and over the Province of New York and the Territories thereon depending in America, Chancellor and Vice Admiral of the same, do admit you, John Doty, Clerk, to be Rector of this parish, and parish church of St. Peter's, in the manor of Cortlandt, near Peekskill, in the County of Westchester, in the said Province, with all their rights, members and appurtenances. Given under my hand and the prerogative seal of the Province of New York, the 16th day of July, in the year of our Lord 1771.

WILLIAM TRYON."

LETTERS OF INSTITUTION BY GOVERNOR TRYON TO MR. JOHN DOTY, CLERK.

"I, William Tryon, Esq. Captain General and Governor in Chief in and over the Province of New York and the Territories depending thereon in America, Chancellor and Vice Admiral of the same, Do institute you, John Doty, Clerk, to be Rector of the parish of St. Peter's, in the manor of Cortlandt, near Peekskill, in the County of Westchester in the said Province, to the care of the souls of the parishioners of ye said parish and take your cure and mine. Given under my hand and the Provincial seal of the Province of New York, this 16th day of July, in the year of our Lord 1771.

WILLIAM TRYON."

"Upon which Mr. John Doty, having first produced a certificate to this board of his having, in the presence of several witnesses, declared his unfeigned assent and consent to the 39 Articles of Religion agreed upon by the Archbishops and Bishops in the Convention, holden at London, A. D. 1562, and having prefixed thereto His Majesties Royal Declaration, after which he was by virtue of certain letters mandatory, under the Prerogative seal, in due manner inducted into the real, actual and corporeal possession of the Rectory and parish church of St. Peter's aforesaid, which letters mandatory, are in the following words, viz :

MANDATE FROM GOVERNOR TRYON TO INDUCT MR. JOHN DOTY INTO THE RECTORY OF ST. PETER'S CHURCH.

"His Excellency William Tryon, Esq., Captain General and Governor in Chief in and over the Province of New York and the Territories depending thereon in America, Chancellor and Vice Admiral of the same, To all and singular, Rectors and Parish Ministers whatsoever in the Province of New York, or to the churchwardens and vestrymen of the Parish of St. Peter's, in the manor of Cortlandt, near Peekskill, in the county of Westchester in the said Province, and to each and every of you, greeting: Whereas, I have admitted our beloved in Christ, John Doty, Clerk, to the Rectory of the parish and parish church of St. Peter's, in the manor of Cortlandt, near Peekskill, in the county of Westchester, within this Government, to which the said John Doty was presented by the churchwardens and vestrymen of the said parish, the true and undoubted patrons of the said parish, vacant, as never having before been supplied by any incumbent; and him the said John Doty, I have instituted into the Rectory of the said parish and parish church, with all their rights, members and appurtenances, (observing the laws and canons of right in that behalf required, and to be observed:) To you therefore, jointly and severally, I do commit, and firmly enjoining do command, each and every of you, that in due manner, him the said John Doty, Clerk, or his lawfull proctor in his name, or for him, into the real actual and corporeal possession of the said Rectory, parish and parish church of St. Peter's, and of all the rights and appurtenances whatever to the same belonging, you induct or cause to be inducted; and him so inducted, you do defend; and of what you shall have done in the premises thereof, you do duly certify unto me or other competent judges in that behalf, when thereunto you shall be duly required. Given under my hand and the Prerogative seal of the Province of New York, the 16th day of July, 1771.*

WILLIAM TRYON."

During this year Governor Tryon also granted a special charter, in virtue whereof the vestry held a certain glebe^b of two hundred acres of land given by Colonel Beverly Robinson, senior warden of this parish, for the use of the Rector officiating one half of his time at St. Philipse's in the Highlands. This property was subsequently sold, as we shall have occasion to show, under an order of the Court of Chancery in 1838, and equally divided between the two churches. Out of these funds (aided by a liberal donation from Trinity Church, New York, amount-

* Vestry book.

^b The old church glebe is now the property of Mr. David McCoy.

ing to \$1000,) the present chapel was erected in the village of Peekskill.

For the following particulars, relative to the noble benefactor of this parish, the author is indebted to Mr. Sabine:—"Beverly Robinson, Esq. was a son of the Hon. John Robinson of Virginia, who was President of that Colony on the retirement of Governor Gooch, in 1734. He emigrated to New York, and married Susannah, daughter of Frederick Philipse, Esq., who owned an immense landed estate on the Hudson river. By this connection, Mr. Robinson became rich. When the Revolutionary controversy commenced, he was living upon that portion of the Philipse estate which had been given to his wife, and there he desired to remain in the quiet enjoyment of country life, and in the management of his large domain. That such was his inclination, is asserted by the late President Dwight, and is fully confirmed by circumstances and by his descendants. He was opposed to the Measures of the ministry, gave up the use of imported merchandise, and clothed himself and his family in fabrics of domestic manufacture. But he was also opposed to the separation of the Colonies from the mother country. Still, he wished to take no part in the conflict of arms. The importunity of friends overruled his own judgement, and he entered the military service of the crown. His standing entitled him to high rank. Of the loyal American regiment, raised principally in New York by himself, he was accordingly commissioned the colonel. He also commanded the corps called the 'Guides' and 'Pioneers.' Of the former or the loyal Americans, his son Beverly was Lieutenant Colonel, and Thomas Barclay, Major. Besides his active duty in the field, Colonel Robinson was employed to conduct several matters of consequence, and he figures conspicuously in cases of defection from the Whig cause.

Colonel Robinson at the peace, with a part of his family, went to England. The name appears as a member of the first Council of New Brunswick, but he never took his seat at that board. His wife is included in the confiscation act of New-York, and the whole estate derived from her father passed from the

family. The value of her interest may be estimated from the fact, that the British Government granted her husband the sum of £17000 sterling, which, though equal to eighty thousand dollars, was considered only a partial compensation. After going to England, Colonel Robinson lived in retirement. He was unhappy, and did not conceal the sufferings which preyed on his spirits. He resided at Thornbury, near Bath, and there closed his days in 1792, at the age of 69. His sons were, Col. Beverly Robinson of the British army, (who died in 1816, at New York while on a visit to his two sons, Beverly and Morris, who still continue to reside in that city), Col. Morris Robinson of the British army, and Col. John Robinson, speaker of the House of Assembly in New Brunswick."



Col. Beverly Robinson,.

We return to the history of the parish. Upon the 23d of March, 1772, it was resolved by the vestry :—"To go and build Mr. Doty a house—also to agree with Jerediah Frost to get the timber, draw the same, (viz: the boards and other materials which he may want for the said house) to do all the carpenter's and joiner's work, and paint and glaze the same for seventy-five pounds."

Mr. Doty's incumbency here was short, not continuing over two years. From this place he removed to Schenectady, as appears by the following extract from the abstract of the Ven. Prop. Society for 1773:—"At the request of the churchwardens and vestry of Schenectady, the Rev. Mr. Doty, a gentleman educated at King's College, New York, and ordained sometime since for St. Peter's, at Peekskill, is appointed to succeed the Rev. Wm. Andrews, with the former salary." The Society, however, were greatly displeased at his removal, and through their Secretary informed him, "That the circumstances under which he left his congregation at Peekskill do not raise him in the opinion of the Society, to whom his conduct, in that particular, hath been reported to his disadvantage, and as an act of ingratitude."^a He remained at Schenectady until 1777, when he removed to Canada, being obliged to sell his furniture to obtain the means of transportation.^b "In 1775, (says Dr. O'Callaghan) divine service was suspended in his church, on account of the troubles, and he himself became the object of much harsh treatment. He was taken prisoner twice, and at length deemed it prudent, in the fall of 1777, to apply for liberty to remove to Canada, which he obtained. He thereupon proceeded to Montreal, where he was appointed chaplain to his Majesty's royal regiment of New York. Here he continued until October, 1781, when he repaired to England. He returned to Canada 12th of June, 1784, having been appointed missionary at Sorel. Here, for the first four weeks, he performed divine service in the Roman Catholic church, and afterwards in the barracks, where he resided. A place of worship was, however, afterwards erected, and Mr. Doty continued missionary at this place until 1793." "It is with concern, (says the Society) that it has received information that they are deprived of the useful services of this worthy missionary, (Mr. John Doty) by his removal into his native

^a Copied from the original letter in the possession of the Rev. Wm. Payne, rector of St George's Church, Schenectady.

^b Fowler's MS. Biographies of the clergy, p. 411, 533.

country, to take charge of St. Anne's church, at Brooklyn, on Long Island, in the Province of New York." (abstracts of 1794.) His connection with this church must however have been brief, for his name occurs again in 1796, on the Society's list as missionary at Sorel, whither he must have returned the previous year. He finally resigned his mission in 1803, when his connection with the Society for Propagating the Gospel ceased altogether."

A handwritten signature in cursive script, reading "John Doty". The signature is written in dark ink and is positioned above a horizontal line.

Upon the resignation of Mr. Doty, the vestry must have adopted measures for obtaining the services of another minister, for on the 18th of September, 1775, it was resolved by that body, "to set on foot a subscription towards the support of the Rev. Bennet Page, during his preaching at St. Peter's church, at Peekskill." This individual was probably the

REV. BERNARD PAGE, A. M.,

who was licensed by the Bishop of London, August 24th, 1772, and appointed to Wyoming parish, Pennsylvania, from whence he removed to this Province. Mr. Page does not appear to have officiated here very long; and no doubt left in consequence of the breaking out of the Revolutionary war. Several persons of this name were graduates of Harvard University, and staunch loyalists. After this, religious services were suspended in the parish, and no clergyman was called or settled for nearly seventeen years. Seated near the Hudson river, the village of Peekskill suffered a great deal from the inroads of the enemy; who frequently came out from New York in considerable force. In September, 1777, the whole place was sacked and burnt, and the neighboring country pillaged by them.

At the close of the war (the principal members of the Church having removed from the parish) the Presbyterians

took advantage of the dissensions then existing, by attempting to seize the church and glebe, and, under the act of 1784,^a choosing trustees, who it seems were all of one persuasion. But these nefarious schemes were happily frustrated, and the church finally incorporated under the old title.

According to a notice of this event given by the Rev. Andrew Fowler, in the year 1793, we learn :—" That three or four years ago the Presbyterians made an attempt to take the church and glebe by force ; they called the church by a new name '*Union Church*,' and in order to carry their schemes they chose one half of the trustees, as they said, out of the Church. The truth is they had once professed themselves Episcopalians ; but most of them have since proved themselves to be rank Dissenters, which the Presbyterians no doubt knew." These facts were recorded in consequence of Mr. Silas Constant (a Presbyterian minister) having applied to the vestry for liberty to preach in the church. The latter, however, referred the matter to Mr. Fowler, who very improperly granted the request. It appears that only a short time previous to this Mr. Fowler had obtained the use of Mr. Constant's pulpit at Yorktown. Fourteen years afterwards, however, when the latter again applied for the same object, the vestry took a much firmer stand, voting as follows :—" that leave cannot be granted to the Rev. Mr. Constant to preach in the church of St. Peter's consistent, with the canons of the Church."^b

According to notice given on Monday, 5th of April, 1790, being Monday in Easter week, (the day appointed by charter for choosing officers for St. Peter's Church, in the manor of Cortland and St. Philip's chapel in the Highlands,) the following persons were elected for the ensuing year, viz : Wm. Dunning and Caleb Ward, churchwardens ; Joshua Nelson, James Spock, Richard A. Arnold, Caleb Morgan, Silvanus Haight and Jarvis Dusenbury, vestrymen. Upon the 24th of November, 1791,

^aEntitled an act to enable all Religious Denominations in the State to appoint trustees.

^bVestry minutes, April 25, 1807.

the vestry "agreed to pay the sum of £20 for the support of David Lamson, to read service in St. Peter's church, at Peekskill and St. Philips' chapel, in the Highlands, until the first of April next; and it is further agreed that Joshua Nelson and Silvanus Haight, shall furnish him with necessarys agreeable to a person of his station, during said term."

The parish remained destitute of stated services until 1792, when the vestry called the

REV. ANDREW FOWLER.

He was the son of John Fowler of Rye, in this county, where he was born June, 1760. In 1784, he had charge of a school at New Rochelle, and the year following was chosen the first delegate from that parish to the Diocesan Convention. To his exertions, under God, the Church in this county is justly indebted, for at the close of the Revolutionary war, he collected the dispersed congregations at Rye, White Plains, New Rochelle and Yonkers, in the capacity of a lay reader. In 1788, he was recommended to the Bishop for holy orders, and was ordained Deacon by Bishop Provoost, in the month of June, 1789, and Priest, on the 18th day of the same month, 1790. He commenced his labors as a preacher of the Gospel over the united parishes of Brookhaven, Huntington and Oyster bay, L. I. He remained there but two years, when he was called, as we have seen, to the rectorship of this parish. Upon the 7th of August, 1792, the vestry agreed with the Rev. Andrew Fowler to officiate as rector, and to pay him for his services the sum of £70." They also agreed "to put him in possession of the glebe farm, from the 1st day of May next."

The same year Mr. Dunning, senior warden of the parish, certified to the Diocesan Convention, "that possession had been procured of the parsonage house and glebe, belonging to the churches of St. Philip's, at the Highlands, and St. Peter's, near Peekskill. That they had given a call to the Rev Mr. Fowler, and had provided for his support; and that the people seemed much pleased with having the Gospel once more preached, and

divine service performed according to the usage of the Protestant Episcopal Church." At a vestry meeting held January 3d, 1793, it was resolved :—"That the Rev. Mr. Fowler shall be inducted according to the mode of the Protestant Episcopal Church in this State, now in use, into the rectory of St. Peter's Church, in the manor of Cortlandt, and St. Philips' chapel, in Philips-town, now in connection together, and that the induction into St. Peter's shall be made on Sunday, the 6th of next January; and the induction of St. Philips' chapel, whenever convenience will permit." Upon the 4th of January, 1794, the thanks of the vestry were given to Pierre Van Cortlandt for the great pains he had taken at the Legislature of this State, to obtain a title for the glebe belonging to the united churches. Mr. Fowler resigned the charge of this parish in 1794, and subsequently removed to Charleston, South Carolina, where he died December 29th, 1850, at the advanced age of ninety. The following notice of his death appeared in the Calendar for March 1st, 1851 :—"The Charleston Gospel Messenger for February, contains an obituary notice from which we extract the following particulars :—"It may be truly said of the departed he was a *great missionary*. In five or more of our Dioceses he officiated for more or less time; but the greater part of his ministerial life, that is about forty years, was passed in South Carolina. He was the first missionary of our 'Advancement Society,' and first missionary of the 'Society for Missions of young men and others,' instituted in Charleston; which was intended to act out of the Diocese, the elder Society being trusted within the Diocese, and which continued until the 'General Missionary Society' superseded the occasion of it. The Churches now flourishing in Columbia, Choran, St. Augustin, (Florida) and Wadesborough, at Charleston, were planted by him. The old parishes of St. Bartholomew's, Edisto Island, and Christ Church, each of them for several years found the benefit of his ministrations.'

"Few more industrious men, physically, mentally and socially have ever lived. 'These hands' he could truly say, 'have ministered to my necessities, and those who were with me.' Into

the garden, the field, the orchard, the vineyard and the forest he went, not for recreation, or to gain wealth, but to supply the deficiency of an inadequate salary, for he coveted no man's silver or gold, or apparel.

More contentment, with the allotments of Divine Providence; more cheerfulness in narrow circumstances; more confidence in God, as respected himself and family; more meekness in his intercourse with men; more resignation in sickness, sightlessness, adversity, bereavement and the last conflict, I have not witnessed. I might specify incidents known to several present. To one only I will advert:—"He had a son intended for Holy Orders, much care was bestowed and expense (involving serious self-denial) incurred on his education. It was finished with credit at one of our chief Colleges. The youth was now competent to provide for himself, and was just about to become a candidate for the ministry; but he (at that time the only son) died. It was a trial, met by his aged father in the temper of faithful Abraham, and with the resignation of holy Job. On the Feast of St. Thomas the Holy Communion was administered to our friend, and on the Sunday after Christmas he departed, as we trust, to be ever with the Lord, aged ninety years and seven months."

The

REV. SAMUEL HASKELL

succeeded Mr. Fowler, and continued minister of the parish until 1798. For two or three years the parish was again vacant. During this period another attempt appears to have been made to obtain possession of the church by a Mr. Palmer and others, for at a vestry meeting held on the 6th of November, 1801, it was ordered:—"That the doors of the churches (St. Peter's and St. Philip's) be shut against Mr. Palmer for the future." In the year 1803, Mr. James Mandeville paid the wardens and vestrymen for "one years rent of the parsonage farm, ending 15th of April, £35, and to one year's rent of the church land, situated round

the church, at Peekskill £1."^a The latter must refer to the cemetery which was confirmed to the church by the royal charter of 1770. Occasional services were performed at this time by the New York clergy, for on the 20th of May, 1804, Mr. James Mandeville charges the vestry with the expenses, "paid by him, for keeping of the Rev. Messrs. Cooper and Wilkins, £6 12s."

In 1806, the

REV. JOSEPH WARREN

was called to be rector of the united parishes of St. Peter's, Cortlandt and St. Philip's, Philipstown. The next year he makes report to the Diocesan Convention, for the two churches, of ten communicants. He was succeeded by the

REV. JOHN URQUHART,

who entered upon his duties as minister of the united parishes in 1809,^b and resigned in December, 1814, whereupon the "Rev. Adam Empie and the Rev. John Brown were selected to supply the vacant congregations at Peekskill and Philipstown." The following year the Rev. Adam Empie (chaplain and professor in the military Academy at West Point) reported:—"That in compliance with the appointments made at the last Convention he has performed divine services, and preached two Sundays at Philipstown and two Sundays at Peekskill; in each of which places he administered the Holy Communion, of the advantages of which they had for more than two years, been deprived." The

REV. PETRUS S. TEN BROECK,

Deacon, residing in New York, succeeded Mr. Urquhart in 1817. In the fall of 1816 he reported to the Convention, "that

^a Vestry minutes. The Baptist meeting house must have stood near St. Peter's church, for on the "20th of March, 1805, Joseph Ferris was appointed to put up the division fence between the church yards of the Episcopal and Baptist churches."

^b Jacob Lent was allowed \$25 in 1808-9, for reading service in both churches.

the congregations at Fishskill, Philipstown and Peekskill, have been in a depressed state in consequence of having been destitute of the regular services of a clergyman for some time past; the two last particularly, which have been longest destitute.^a They now appear to be rising from their depression."^a For the successors of Mr. Ten Broeck see list of rectors.

At a vestry meeting held January 4th, 1828, Pierre Van Cortlandt, James Wiley and John Oppie were appointed a committee to rent the glebe farm, and also to petition the Chancellor for leave to sell the same, &c. Permission was accordingly granted on the 10th of November, 1828, and on the 20th of October, 1838, the glebe was sold for the sum of five thousand dollars. On the 18th of April, 1840, (in answer to an application of the wardens and vestrymen of St. Peter's church and St. Philip's chapel,^b) an act was passed by the Legislature of this State, authorizing a separation of said church and chapel.

In 1829 an organization was formed in the village of Peekskill by the name of St. Paul's Church,^c which continued until 1840, when the above mentioned act of the Legislature took effect, and the present corporation was formed under the title of "St. Peter's Church, Cortlandt, in the village of Peekskill."

THE CHURCH.

The old parochial church of St. Peter's (a venerable relic of the piety of its founders, worthy of preservation, and which, connected as it is with the early Provincial history of the Church in this country, we hope to see ere long put in credit-

^a The vestry on February 22d, 1817, "refused to allow the Independent Congregation to occupy a part of the church until further consideration."

^b This application appears to have been made without a formal meeting of the vestry.

^c The Rev. Edward J. Ives in his report to the Diocesan Convention of 1829, says: "A new congregation has also been organized in the village of Peekskill, who contemplate the erection of a new church as soon as their pecuniary resources shall be enlarged, being now insufficient to carry their good object into effect."

able repair^a) stands upon the summit of a high knoll, a short distance from the village of Peekskill. This humble structure was erected, as we have seen in the year 1766. The site and adjoining grave yard were the gift of Catharine Van Cortlandt, wife of Andrew Johnson, and daughter of the Rt. Hon. Stephanus Van Cortlandt, first Lord of the manor of Cortlandt. The following entry occurs in the old quarto bible belonging to this church, printed A. D. 1728 :—"The gift of Mrs. Susannah Robinson, to St. Peter's church, at Peekskill, which church was by the desire of Beverly Robinson, Esq, Messrs, Jeremiah Drake, Caleb Ward, Isaac Hatfield and Charles Moore, trustees, appointed by the subscribers to said church for directing and carrying on said building, and for securing it to the inhabitants as a place of public worship, according to the establishment of the Church of England, on Sunday the 9th of August, in the year of our Lord one thousand seven hundred and sixty-seven, being the eighth Sunday after Trinity, consecrated by the Rev. Doctor John Ogilvie of New York, for the service of the Holy Trinity, according to the rites and ceremonies of the Church of England, as by law established, by the name of St. Peter's church."

Mrs. Robinson, (the wife of Col. Beverly Robinson,) was the eldest daughter of the Hon. Frederick Philipse, second Lord of the manor of Philipsburgh, by his wife, Joanna Brockholes, and devisee with her brother, Philip Philipse, of Philipse's patent in the Highlands. Mrs. Robinson, as we have seen, was included with her husband in the confiscation act of New York, and at the peace accompanied him to England. She died at Thornbury, near Bath, in 1822, at the age of ninety-four.

TOMBSTONES.

The church yard, which is quite extensive, contains several

^a In 1828, it was voted, "that the sum of \$40 be appropriated for the repairs of St. Peter's Church and yard, under the direction of James Mandeville, John Oppie and Daniel W. Birdsall."

memorials to the Penoyer's, Ward's, Drakes, Ferris', &c. The oldest interment appears to have been the following:—" *Mary wife of John Ward, who died on the 15th of September, 1765, in the 69th year of her age.*" On the west side of the yard is situated the monument of John Paulding, one of the captors of the British spy, Major John Andre.

THE CHAPEL.

The chapel of St. Peter's, which was erected in 1838,^a as auxiliary to the mother church, is a handsome gothic structure of wood, situated near the centre of the village of Peekskill. The interior, which is handsomely fitted up, contains a neat chancel and gallery. Against the north wall is placed a marble tablet inscribed as follows:—

M. S.

ANN STEPHENSON,

The affectionate and beloved wife of

Gen. PIERRE VAN CORTLANDT,

of this township and county,

who departed this life at Albany, March 20th, 1821,

translated by God to a kingdom of happiness and glory,

aged 46 years, 6 months and 16 days.

Early instructed by her pious mother in the doctrines and principles of the Gospel, this excellent woman became exemplary as a communicant of the Church when only thirteen years old, and continuing to be a sincere and humble follower of her Saviour, even unto her life's end, was endeared to all who knew her by her Christian virtues, and for a pure and devoted attachment to Christ's Holy and Apostolic Church, and to the members of this congregation, who, as a memorial of her worth and mark of respect for her venerable consort and her only son, benefactors of this parish, have erected this tablet.

—o—

REQUIESCAT IN PACE.

—o—

There is a noble and deep toned bell in the tower, which summons the parishioners every Lord's day to the house of prayer

^a The deed for the church lot, from Ward B. Howard and Lucia his wife, bears date 23d of December, 1829.

by its rich and solemn sounds. "This was a gift in every way worthy of the venerable individual whose name is graven upon it, the late Gen. Pierre Van Cortlandt, for many years senior warden, to whose family the parish is not only indebted for the original grant of land upon which the mother church stands, but for other and more recent favors." It weighs one thousand and eighty-five pounds, and bears the following inscription:—"Cast by G. W. Holbrook, East Medway, Mass., 1841. Presented to St. Peter's Church, Peekskill, Westchester County, New York, by General Pierre Van Cortlandt, August 29th, 1841." The marble font was the gift of his son Colonel Pierre Van Cortlandt. The organ, presented by the ladies of the parish in 1849, was also built by the Messrs. Holbrook & Co., and cost twelve hundred dollars. The corner stone of this edifice, which was organized under the title of St. Paul's Church, in 1829, was laid by Bishop Onderdonk in 1838, and upon Saturday, June 16th, of that year, it was consecrated and set apart to the worship and service of Almighty God, under the title of "St. Peter's chapel, &c." by the same Prelate.

PRINCIPAL BENEFACTORS.

Catharine Van Cortlandt, Col. Beverly Robinson and Susanah Philipse his wife, the Ven. Propagation Society, Gen. Pierre Van Cortlandt, Col. Pierre Van Cortlandt, Nicholas Cruger, Esq., Isaac Seymour, Esq., Col. John Williams and the Corporation of Trinity Church, New York.^a

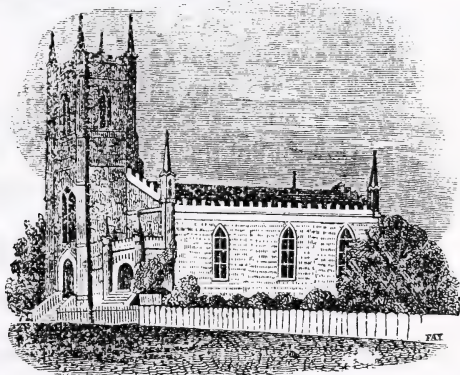
William Dunning and Jarvis Dusenbury were the first delegates from this parish to the Diocesan Convention in 1791.

RECTORES DE CORTLANDT.

INST.	RECTORES.	VACAT.	PATRONS.
16 July, 1771,	Rev. John Doty, Cl. A. M.	per resig.	War. & Ves.
18 Sept. 1775,	Rev. Bernard Page, Cl. A. M.	"	"

^a Trinity Church in 1797 presented the sum of \$750 to St. Peter's church. In 1807, \$1,250 for St. Peter's and St. Philip's. In 1826, \$750. In 1837, \$250, and in 1839, \$1000. Total \$4000.

INST.	RECTORES.	VACAT.	PATRONS.
7 Aug. 1792,	Rev. Andrew Fowler, Pr.	per resig.	War. & Ves.
15 Dec. 1794,	Rev. Samuel Haskell, B. A.	Presb.	"
7 April, 1806,	Rev. Joseph Warren, Presb.	"	"
17 Apr. 1811,	Rev. John Urquhart, Presb.	"	"
11 Jun. 1817,	Rev. Petrus Ten Broeck, Presb.	"	"
29 May, 1826,	Rev. Edward J. Ives, Presb.	"	"
Dec. 1832,	Rev. James Sunderland, Presb.	"	"
Apr. 1838,	Rev. William C. Cooley, A. M.	Pr.	"
3 Mar. 1841,	Rev. Moses Marcus, ^a B. A.	Presb.	"
7 Jun. 1843,	Rev. William Barlow, ^b Presb.	"	"
25 Apr. 1848,	Rev. George S. Gordon, Presb.	"	"
12 Oct. 1854,	Rev. Edmund Roberts, Presb.	present	rector.



^aThe following obituary notice appeared in the *New York Churchman*, for Dec. 25th, 1852:—"Died at Egremont Place, New Road, London, on Friday, Nov. 26, aged 57, the Rev. Moses Marcus, a Presbyterian of this Diocese, but for the last few years a resident in England, his native country. Having received Deacons and Priests Orders in the Church of England, he removed to this country, and became connected with this Diocese, in September, 1835: where he will be long remembered for his genial temperament, his warm and kind feelings, his steadfast and generous friendships, his quiet and unobtrusive piety, and the earnest and disinterested zeal with which he gave himself to his official duties, and sought the good of the Church. His last parochial connection was with the church of St. George the Martyr in this city, a parish of his own raising, and which he intended should be mainly for the benefit of emigrants from the British dominions."

^bThe *Church Review* for April, 1850, contains the following obituary notice

NOTITIA PAROCHIALIS.

1807, Baptisms 59,	Communicants 50.
1847, " —	" 40.
1853, " 7,	" 50.

Whole number of baptisms from 1838 to 1852, 132. Funerals, 62. Confirmed, 36. Marriages, 31.

In 1712, the population of Cortlandt's patent was 121, and Ryke's patent, 32. In 1782, the east, middle and west wards of Cortlandt's manor, contained 654 heads of families. The number of families belonging to this parish in 1853, were 54, and number of souls, 260. Catechists, 6 and Catechumens, 35.

In 1840, the population of Cortlandt was 5,592.

" 1850, " " " 7,758.

" 1853, " the village proper, " 3,200.

WARDENS OF ST. PETER'S CHURCH.

	1770-1.	
Beverly Robinson,		Charles Moore.
	1772-3.	
Beverly Robinson,		Daniel Birdsall.
	1774-5.	
Beverly Robinson,		Jeremiah Drake.
	1790-2.	
William Dunning,		Caleb Ward.
	1793-4.	
William Dunning,		Pierre Van Cortlandt.
	1795-6.	
Silvanus Haight,		Caleb Morgan.
	1797-9.	
Joshua Nelson,		Caleb Ward, Sen.
	1800.	
Daniel Wm. Birdsall,		Daniel Haight.
	1850-3.	
Daniel Haight.		James Mandeville.

of this individual:—"Died at Chicago, Ill., February 24th, after a short illness, Rev. William Barlow, formerly pastor of St. Paul's Church, in Syracuse, and subsequently of Ogdensburgh."

	1804.	
Daniel Haight,		Daniel Birdsall.
	1805-7.	
Daniel Haight,		James Mandeville.
	1808-10.	
Henry Garrison,		Barnard Hanlen.
	1811.	
Henry Garrison,		Daniel Birdsall.
	1812-20.	
Barnard Hanlen,		Henry Garrison.
	1821-5.	
Daniel W. Birdsall,		Henry Garrison.
	1826-39.	
Pierre Van Cortlandt,		Henry Garrison.
	1840-3.	
Pierre Van Cortlandt,		Jonathan Collett.
	1844-8.	
Pierre Van Cortlandt,		Isaac Seymour.
	1849-51.	
Isaac Seymour,		Philip Flagler.
	1852.	
Philip Flagler,		Thomas Snowden.
	1853.	
Thomas Snowden		Charles A. Lee.

To this parish is annexed Yorktown on the east, which prior to 1788, constituted a portion of the old township of Hanover, within Cortlandt's manor. A part of it early acquired the name of Gertrude's borough, in honor of Gertrude Beeckman.

Episcopal services were held at the village of Crumpond, in Yorktown, at a very early period, by Mr. Wetmore of Rye, who, we are assured, "was not wanting in his endeavours to promote the interest of true religion among the inhabitants, but his advanced age, and their distance, prevented his being so very serviceable as otherwise he might have been."

In 1762, Crumpond was visited by the Rev. Mr. Dibble of Stamford, who describes the people, at that time, as sheep without a shepherd, a prey to various sectaries and enthusiastic lay teachers. He also found here many well wishers and professors of the Church of England, who told him they had not heard the Liturgy in several years. Some land is said to have been given by John Schuyler, Esq. for the erection of an Episcopal church at Crumpond, in the vicinity of the Congregational meeting house. The original deed from Schuyler to Sackett, is said to be in the possession of Mr. Baldwin, of Lake Mahopac. These particulars were related to a friend of the author, by the late Thomas Strang, Esq.

Episcopal services were also performed at the village of Croton, in this parish, by Mr. Wetmore in 1756, by the Rev. Mr. Dibble in 1761, and by the Rev. Mr. Punderson in 1763, who says, "that he preached a lecture there, the people giving a cheerful attendance, &c."

Exertions have been made within the last year to organize a parish here, and build a church, a lot having been given for that purpose, by Philip G. Van Wyck, Esq. a grandson of the late Lt. Governor, Pierre Van Cortlandt.



St. Peter's Church, erected, A. D., 1766

HISTORY

OF THE

PARISH AND CHURCH

OF

SOUTH SALEM.

This parish prior to 1808, was called the lower district of Salem and afterwards South Salem, to distinguish it from the northern district and parish of that name.

In 1699, the Kitchawan tribe of Indians released a large portion of these lands to Stephanus Van Cortlandt. This individual had previously obtained a charter from the Crown, erecting the whole of his possessions into the Lordship and manor of Cortlandt, by which means the northern part of this parish came to be included in that manor.

On the 8th of July, 1701, we find the Indian sachem Catonah confirming to the inhabitants of Stamford, "all those lands which extend westward as far as the west bounds of Bedford purchase and marked trees, and by the east bounds of the same, &c." The foregoing sale embraced a large proportion (perhaps the whole) of South Salem.

This parish also includes seven miles in length of the south end of a tract of land formerly called the Oblong, the patentees of which on the 23d of December, 1751, made the following grant:—

"That out of the good will they had to the inhabitants of *Salem*, they have re-leased two parcels of land situated in the lower part of the Oblong or Equivalent lands, to the first Presbyterian or Independent minister who would be called and ordained in Salem, for the use and benefit of himself and successors for ever."^a The same year we find, that "a convention of ministers assembled at Salem upon the desire of the people."

It appears from the printed reports and MSS. of the Society for the Propagation of the Gospel, that prior to 1731, and even for some time afterwards, Ridgefield, Ridgebury and the Oblong were considered to be, in one sense, within the bounds of the parish or mission of Fairfield. Accordingly, at a very early period the Episcopalians of Salem were united with their brethren of the Church at those places, in the support of religion.

Services in the lower district of Salem, according to the rites of the Church of England, appear to have been first held by the

REV. EBENEZER DIBBLE, A. M.

the Society's missionary at Stamford, in the year 1759. The following extract occurs in a report of his to the Secretary for that year:—

MR. DIBBLEE TO THE SECRETARY.

(EXTRACT.)

"Stamford, Conn., New England, Sept. 29th, 1759.

REV. SIR,

June 24th, second Sunday after Trinity last, I preached in the lower district of Salem, to a very considerable auditory, judging between three and four hundred people old and young, who behaved very decently and attentively, and I gave the commu-

^a The deed of gift, signed by James Benedict, Timothy Keeler and others, was proved by witnesses in November, 1770. The original document is in the possession of the clerk of the trustees of the Presbyterian society at Lewisboro.

nion to thirty-nine communicants. There is a hopeful prospect of the increase and flourishing state of religion among that scattered poor people, and no endeavours of mine are wanting to serve them in their best interest. I preached to them about two weeks before upon a special fast, appointed in that Province to implore the smiles and blessing of Divine Providence to attend his Majesty's arms the ensuing campaign, upon which occasion, also, that people gave a religious and decent attendance.

I am Rev. Sir, your most obedient,
most humble servant and brother in Christ,

EBENEZER DIBBLE.^a

This letter is probably the only record of the organization of a congregation here, separate from that of Upper Salem and Ridgefield, prior to 1760. Mr. Dibble no doubt continued to preach among them as often as the duties of his extensive mission would allow, until 1767, when the

REV. EPENETUS TOWNSEND, A. M.

was appointed the Society's missionary at Salem, Ridgefield and Ridgebury. In one of his earliest communications to the Society from Salem, Mr. Townsend says :—"The fatigue which necessarily arises from a steady performance of my duty in these three places, I have hitherto, and I trust in God, I shall for the future be enabled to undergo with cheerfulness, tho' I expect it will in a little while be increased, occasioned by the building a new church in Salem, which when it is finished, I propose, with the Society's leave, to officiate in sometimes. To acquaint the Society with the propriety of building a new church in Salem, I would observe, that Salem is a township twelve miles in length, and but two in breadth, joining on the one side to Connecticut, and on the other partly to Cortlandt's manor, which extends twenty miles westward to Hudson river, and partly to another

^a Conn. MSS. from archives at Fulham, 392. (Hawks.)

patent, which extends several miles westward towards Bedford, which is the utmost limit of Mr. Avery's mission. The church, which is already built, is situated within about two miles of the north end of Salem, on the borders of Cortlandt's manor, as the Society was informed in the petition of the churchwardens and vestry. It was built by people of this part of Salem and Cortlandt's manor in conjunction, and this congregation is larger than either of those in Connecticut, there being generally in good weather in the Summer season, upwards of two hundred people assembled. The church, which I expect will soon be built in Salem, will be about five or six miles further to the northward, and about two or three miles to the westward from Ridgefield church, where I have been informed there are near thirty families of Church people, besides a considerable number in places very contiguous, for whom it is extremely difficult to attend public worship, either at Ridgefield, or at the church towards the north end of Salem, on the borders of Cortlandt's manor, where I reside. When this church is built, (if the Society approves of my officiating in it sometimes, besides my attendance at the other three churches,) I would request the favor of the Society, to give a quarto common Prayer Book and Bible to this, as they have to the other churches of Salem and Ridgebury." In his report for 1771, he informs the Society, "that the fourth church in his mission is now building." This edifice was probably completed and opened for divine service in the Fall of 1771, for the next year Mr. Townsend reported to the Society, "that his congregations were increasing." At an early period, perhaps before the erection of the church, Mr. James Brown^a of Norwalk, made a liberal benefaction of one hundred acres of land in Salem for the support of a minister of the Church of England. But the intention of the donor appears to

^a The will of James Brown of Norwalk, bears date 31st of July, 1766. To his son James he devises the dwelling house he now lives in at Salem, and "all the lands that I have, which lyeth north of the road leading from Ridgefield to Bedford, which lyeth south of the pond called Long pond, &c." This will was proved on the 7th of March, 1769.—Probate office, Fairfield, Conn.

have been sadly perverted, as this gift has never been realized by the parish.

The Society's abstract for 1775, says :—"That Mr. Townsend is constant in the performance of his duty in his own parish, and preaches frequently in the parts adjacent." Mr. Townsend continued the services of the Church, within his mission, until the Summer of 1776, when the worship of God was suspended and the churches closed. Subsequently the parish church was used as an hospital, and on one or two occasions sermons were delivered therein to the American troops. This edifice stood directly opposite the cross roads leading from South Salem to Ridgefield, upon the land of the late Jeremiah Keeler, whose father sold the lot to the trustees. Mr. Keeler, who died 1853, (at the advanced age of 93) remembered its erection in 1771. He described it as a large and convenient building, constructed of the very best oak timber. Its first trustees are said to have been Gershom Sellick, James Brown and others.

Some of the most active members of the parish having joined the army at the commencement of the Revolution, it was found absolutely necessary to dispose of the church and lot to satisfy the claims of the contractor, Mr. Benjamin Chapman. This individual subsequently purchased both of the trustees, and converted the former into a tavern. For many years after the war, it was known as the "Church Tavern." The lot still goes by the name of Chapman's garden and meadow. Mr. Chapman afterwards sold the property to John L. Moorehouse, from whom it passed to the late Jeremiah Keeler,^a who in 1796 dismantled the building and removed the materials.

^a In the possession of the Keeler family is the following deed for the church lot : "14th of March, 1796, between John Lewis Moorehouse of Charlton, in the County of Saratoga, to Jeremiah Keeler, all those certain parts, pieces and parcels of land situated and lying in the town of Salem, in the County of Westchester, &c. on the north side of the road leading from Ridgefield to Bedford, opposite to the road leading from the south part of said Salem to the north part of the same, and is bounded as followeth, viz : beginning at the said Bedford road at a stake and stones, around the same, and thence runs northerly six rods to a stake with stones ; thence easterly by said Bedford road so far as that a line of equal length to and parallel with stones, &c."

The first notice of this parish, subsequent to the Revolution, occurs in the minutes of the Diocesan Convention held in New York, Oct. 3d, 1810, when "on motion, it was resolved, that the delegates from the Episcopal Church of South Salem (of the incorporation of which, the Convention has no legal evidence) be admitted to honorary seats. Mr. Henry Hoyt, delegate from said Church was accordingly admitted to an honorary seat."

The earliest record of the proceedings of the vestry, is dated Monday, 15th of October, 1810. The officers then chosen, according to the provisions of the act of 1795, were the following: Augustus Mc Carroll and William Sherwood, churchwardens. Henry Hoyt, Gould Bouton, Jesse Jarvis, Samuel B. Isaacs, Samuel Ambler, Joseph Nash, Absalom Holmes and James Church, vestrymen. On the 19th of May, 1811, the Church was incorporated under the style of "The churchwardens and vestrymen of the Protestant Episcopal Church of Salem."

At this period the

REV. NATHAN FELCH,

was officiating minister. In 1810, he reported to the Convention:—"That a new Episcopal Church had been incorporated in South Salem. Their prospect is truly pleasing at present."

In 1815,

MR. GEORGE WELLER, A. M.

was licensed as a lay reader for Bedford and South Salem. The same year he makes report to the Convention:—"That in South Salem, the present number of communicants is ten, of which three were added within the past year. Baptisms, within the past year, seven, of which one was an adult. The congregation is small, say fourteen or fifteen families, and cannot be said to have increased much within the year past."

In 1816, the Rev. George Weller, missionary in Westchester and Putnam Counties, writes to the Bishop as follows:—

"Since my ordination, I have been engaged two-thirds of my time at Bedford, and one-third at North Salem, &c. I have performed divine service and preached twice in South Salem, and intend occasionally to preach lectures in that town. Being centrally situated, their communicants unite with us at Bedford and North Salem. Number of communicants, 8."

For a number of years after this date no Episcopal services were performed in the parish until 1852, when the Rev. Messrs. Harris, Partridge and Vermilye entered into an arrangement by which they were enabled, besides their regular services every Sunday at White Plains, Bedford, North Castle and New Castle, to conduct services here once a fortnight. By their efforts a good congregation was gathered, and the parish reorganized under the name and title of "St. John's Church, South Salem." At the first meeting of the congregation, held 16th of August, 1852, the following gentlemen were chosen officers: Jonathan Beers and Isaac Hayes, churchwardens. Stephen Lewis Hoyt, Amos N. Raymond, Samuel Field, Timothy Jones, William H. Robinson, Ferris Bouton, William Lockwood and John B. Whitlock, Jr. vestrymen.^a Exertions were at once made to rebuild the church, a lot, six rods square, in the village of South Salem, having been given for that purpose by Mr. Stephen L. Hoyt. In 1853, a neat stone edifice, thirty feet by forty-eight, was erected, with a tower thirty-six feet high, the probable cost of which, is two thousand dollars. Prior to its erection services had been held in the open air (as no building could be obtained) with a congregation of about two hundred persons.

The Rev. Alfred H. Partridge is the present incumbent.

NOTITIA PAROCHIALIS.

A. D. 1759,	Communicants 39,	Baptisms —
1815,	" 10,	" 7.
In 1782,	the population of Salem was	912.
In 1840,	" " "	1,619.
In 1850,	" " "	1,609.

^a Tuesday in Easter week, was fixed for the day of annual election.

HISTORY

OF THE

PARISH AND CHURCH

OF

BEDFORD.

Bedford, which originally constituted one of the three districts of Rye parish, was at first called "the hop ground," on account of its natural product. It was also emphatically styled by the early planters "Catonah's land," after the Indian chief and proprietor of that name; hence we deduce the origin of the present local term "Cantitoe," which yet survives in the northern part of the parish, the termination "oe" denoting the place of that sachem's residence.

Upon the 23d of December, 1680, Katonah, Sagamore and other Indians, sold to Richard Ambler and his associates, a certain parcel of uplands and meadows commonly called and known by the name of the "hop grounds." The same year the proprietors of the "hop grounds" (then residing in Stamford,) appointed a committee, "for the purpose of laying out a town spot, home lots, and a town common field or park." At this period the "hop ground" formed a part of Stamford township, within Fairfield County, and was therefore under the jurisdiction of Connecti-

cut.^a In 1681 the General Court of that Colony ordered the laying out of a plantation at the "hop ground."

Upon the 11th of May, 1682, the same authority directed that the name of the plantation be henceforth called Bedford, and "did empower Abraham Ambler to join persons in marriage according to law, &c."

The proprietors of the "hop ground" appear to have made early provision for the erection of a meeting house and support of a minister, for in 1680, "it was agreed, that a meeting house should be erected on the commons." In 1681, the General Court instructed the committee, who were to lay out a plantation at the "hop ground":—"To take care that there should be a suitable lot laid out for the minister of the place, and a lot for the minister forever." Upon the 8th of December, 1681, the proprietors agreed to give Mr. Prudden a call to be their minister. In 1688, Mr. Thomas Denham must have been settled here, for on the 28th of January of that year, the town ordered £20 to be raised and collected for his salary.

September 23d, 1689, the town by vote agreed that:—"In case Mr. Abraham Ambler, Sen. will come up and live at Bedford, and carry on the Sabbath as God shall enable him, we will give unto him the sum of £20 a year, so long as he shall perform the work among us." The following month, (October 15th,) it was agreed to build Mr. Abraham Ambler a frame house, forty feet by twenty-two. Upon the 16th of December, 1692, "David Mead was chosen by the town, to keep the town drum, to keep it in repair and to beat it when necessary, and to be allowed ten shillings yearly." Prior to the use of Bells in New England, the meetings were summoned by beat of drum, or the blowing of the conch shell: to this practice the poet alludes:—

^a Although Connecticut gave up Bedford by an arrangement in 1683, it was not until 1700 that the settlement was attached to New York by order of King William.

“New England’s Sabbath day,
Is heaven-like, still and pure,
Then Israel walks the way,
Up to the Temple’s door;
The time we tell,
When there to come,
By beat of drum
Or sounding shell.”

By an act of the New York Provincial Assembly, passed 24th of March, 1693, (confirmed A. D. 1697,) Bedford was annexed to the parish of Rye. It appears, however, that both Rye and Bedford endeavoured for a time to avoid its provisions, by declaring themselves separate from New York, notwithstanding the agreement of 1683, by which they had been surrendered to that Province. Accordingly, in January, 1697, they applied to be admitted to Connecticut: upon which that Colony concluded to receive them. But three years later, King William the Third gave his approbation and confirmation to the settlement of 1683, whereby they were once more included in New York.

Under the act of 1693, the ministry of the Church of England was established throughout the Province and became therefore entitled to the *public* encouragement, leaving the Dissenters at liberty to maintain a minister of their own persuasion, but obliging them to support the established clergyman. In consequence all lands set aside at public town meetings, for the provision of a minister, all glebes voted for their habitation and maintainance, and all meeting houses raised by public tax or distress on the people, became vested in the ministry established by law.

Pursuant to the act of Assembly, a town meeting was held at Rye, February 28th, 1695, when Deliverance Brown and Isaac Denham were chosen vestrymen for Bedford. In 1711, this precinct paid towards the rector’s support and poor of the parish £5 5s.

On the 19th of October, 1694, the town agreed to buy a house and lot of John Ambler for a parsonage, provided his price did

not exceed £35. In 1698, the town voted that every man should pay three pence per acre for all the land he had, for the support of a minister. Upon the 9th of January, 1699, the inhabitants requested the ministers in the County to inform them where they could procure a minister; at the same time offering forty acres of land and £30 in current provision as his pay. On the 26th of December, 1699, (nearly a year after the foregoing request) the town agreed with Mr. Joseph Morgan, minister, as follows, viz: first, to give him the use of the parsonage, on condition he stays three years; secondly, to build him a two story house, twenty-seven feet by twenty, to belong to his heirs if he die in the town; if he removes, he shall pay the town the expense of building the house; third, to give him the first year £40, and plant and manure forty acres for him, and after the first year to give him £20, and to raise ten acres of winter grain for him yearly, to cut and cart his fire wood, and transport himself and family to Bedford free of expense. In a summary account of the state of the Church in the Province of New York, as it was laid before the clergy, convened at New York, October 5th, 1704, it is therein stated that:—"There is an Independent church at Bedford, where the minister designs to have them; they are well affected to the Church, and it is hoped when he is gone they will be in communion with her."

It appears however, that some of the inhabitants were still determined to free themselves from New York in the ministry, for upon the resignation of Mr. Morgan, they called a Mr. John Jones, and in direct violation of the law, voted him a parcel of land, bought by the town of Bedford, to be laid apart for a minister for the said town.

From the first report issued by the Society for the Propagation of the Gospel in 1704, we learn:—"That since their incorporation, June the 10th, 1701, they had appointed the

REV. ALEXANDER STUART,

missionary at Bedford, with a salary of £50 per annum, besides two sums of £20 and £15 for books."

To this appointment Mr. Pritchard (who was inducted into the rectory of Rye in 1704) thus alludes in a letter to the Secretary:—"I perceive by the account of the Society, that one Mr. Stuart is recommended to Bedford, and £50 per annum allowed him; whereas Bedford is a part of my parish, as settled by an act of Assembly, so that he can't be inducted there. Hoping therefore, that the Society will be so condescendingly pleased to allow it me, as also to send per next conveniency, the £15 worth of books, of which mention is made in the account. The Society would do very well, if in their great wisdom they think it fit, to recommend Mr. Stuart to Hempstead, upon Long Island, where they stand very much in need of a minister."

The following extracts from affidavits, (in the Secretary of State's office) show very plainly however, that every effort, stratagem and threat was made by the Dissenters, to prevent Mr. Pritchard's taking possession of this portion of his benefice:—

"BENJAMIN WRIGHT of Bedford in the County of Westchester, yeoman, aged 22 years or thereabouts, being sworn before Thomas Wenham, Esq., one of the gents of her Majesties Council for ye Province of New York, and one of ye Judges of the Supreme Court of Judicature for the said Province, saith, that since Mr. Pritchard has been appointed minister of ye towns of Rye and Bedford, in the County of Westchester, this deponent has endeavoured to prevail with the inhabitants of Bedford to encourage the said Mr. Pritchard to preach and perform the duties of divine worship as used in the Church of England among them, whereupon the inhabitants of ye said town of Bedford, became so incensed that by their ill-treatment and threats, they have forced this deponent to remove with his family from thence, and deterred the members of ye said Church from speaking anything in its favor. And this deponent further saith, that one Zachariah Roberts of Bedford, a Justice of Peace in ye said County of Westchester, went to the inhabitants of ye said town to prevail with them to sign an instrument or writing whereby to oblige them not to pay ye said minister anything, and likewise that the said Zachariah Roberts at a town meeting, called by him for that purpose, got such an act of the town passed accordingly, which act this deponent saw, being presented to the view of the persons there present by ye said Zachariah Roberts, which town act the said Zachariah Roberts afterwards burnt, and this deponent believes that he cut it out of the records or books of ye said town. And the deponent further saith that the said Zachariah Roberts hath refused (tho' a Justice of Peace) to take any affidavits in behalf of ye Church of England, the Queen and this Government, and when persons have offered to make such affidavits he has said he would take none against his neighbours and himself, and that they might tell my Lord so, &c. The rancour and malice of said

Justice Roberts being so violent that this deponent has been told by the said Roberts' wife, that she dares not so much as mention the name of Mr. Pritchard or any other Church of England-man for fear of her husband's passion. And this deponent further saith, that he hath been told by the said Justice Roberts' wife, that her husband has razed or altered the records of ye said town, by striking out the name of one Thomas Howard in an assignment of a bill of sale, and putting his own name on in the room of it. And this deponent further saith, that he hath been informed that there was formerly a parcel of land bought by the said town of Bedford, to be laid apart for a minister for the said town, which said parcel of land was within a year last past given at a town meeting to one John Jones, a Dissenting minister in the said town for an encouragement to him, to settle and preach among them."

"JOHN THOMSON of Bedford, in ye County of Westchester, gentleman, aged 40 years and upwards, being sworn before Thomas Wenham, &c., saith, that there having been no divine service according to ye ceremonies and usages of the Church of England, in the said town of Bedford, the said deponent hath often gone to the Dissenting meeting in that town, where he hath heard one John Jones, the minister of ye Dissenting Congregation, preach, and hath heard him frequently in a very bitter and inveterate manner reflect upon the present Constitution and Government of the Church of England, and particularly this deponent heard him say, that he cared not for the said Church of England, and that in his sermon he used, to the best of this deponent's memory, these words, viz: come out of her (meaning ye Church of England) my people lest ye partake of her plagues, comparing likewise the said Church to ye Church of Rome, and saying at other times, likewise in his sermon to his congregation, ye are in a dangerous government, where they do not pray nor serve God, and that he would preach reprobation in defiance of principalities and powers, and that ye, speaking to his congregation, may tell 'em so at York, for yt he did not care for my Lord—and this deponent further saith, that being one day with the said Mr. Jones at the house of one Zachariah Roberts, at Bedford aforesaid, this deponent heard the said John Jones say, he would burn the Church of England books, &c.

The two preceeding depositions were read in Council, May 8th, 1705. Messrs Roberts and Jones failing to give satisfactory explanations thereof, were bound over to answer in the Supreme Court. (Council Minutes.)*

The Rev. George Muirson in one of his earliest reports to the Venerable Society says:—"Rye is a large parish, the towns are far distant, the people were some Quakers, but chiefly Presbyterians and Independents. They were violently set against our Church, but now blessed be God, they comply heartily.

* Doc. Hist. of New York, vol. iii. 933-5.

I find that catechising on the week days in the remote towns and frequent visiting is of great service."

The quota furnished by this division towards the rector's tax in 1725, was £16 2s. Mr. Wetmore writing to the Society in February, 1728, says:—"That there are three meeting houses in the parish, one at Bedford, built for and used by the Presbyterians, &c. They have had a Presbyterian minister, they gave him a house and farm to work upon, and £40 per annum, but finding it not sufficient to support him with a numerous family, he has left them, and they have now settled another young man to whom they give the same allowance. There are at Bedford about eight or ten families of the Church, and the rest Presbyterians or Independents."

"The Dissenting teachers" officiate without qualifying themselves according to the Act of Toleration, so that people are supposed to do and say what they please about religion, under a notion, that the laws of England relating to religion don't extend to the Plantations." In 1731, he writes:—"That the people of Bedford, who are most rigid and severe of all, came very generally to Church, when I was last among them, and many that never before were at Church." Again in 1744, he informs the Society:—"That at Bedford and North Castle there were four hundred families belonging to the cure, &c." The same year the parishioners addressed the following letter to the Society:—

PARISH OF RYE TO THE SECRETARY.

(EXTRACT.)

"Province of New York, Bedford, March 6th, 1744.

REV. SIR,

The parish of Rye includes the large town of Rye, the town of Mamaroneck, the manor of Scarsdale, and a precinct called White Plains, besides Bedford and North Castle, in which two last places are near four hundred families, and no teacher of any sort in North Castle, but a silly Quaker-woman, and at Bedford one of the most enthusiastic Methodists. Mr. Wetmore comes amongst us but once in two months, and very few of us can go

to the parish church at Rye, many living twenty miles distant, and most of us twelve or fourteen miles, so that for the most part there is very little face of religion to be seen amongst us, and our children are apt to fall in with the customs of those amongst us that have little or no religion, and spend the Lord's day in diversions and follies, which we cannot prevent tho' we much dislike. Mr. Wetmore, our minister, freely consents we should endeavour to procure another as an assistant to him, and we are willing to contribute as far as we are able.

Reverend Sir,
Your most obed't and humble servants,
LEWIS McDONALD,
DANIEL SMITH,
ARTHUR SMITH."^a

In answer to this application, the

REV. JOSEPH LAMSON, A. M.

was appointed assistant to Mr. Wetmore in officiating to the inhabitants of Bedford, North Castle and Ridgefield. In his first report to the Society, he writes :—"That he officiates by turns at these three places to full congregations." But his income proved too small for his support, and he removed by the Society's permission to Fairfield in 1747. In Mr. Wetmore's report for 1753, he acquaints the Society, "that his congregation at Bedford is large and flourishing, and that the disposition of those that opposed the interest of the Church in that place seems changed for the better. The New Light minister is removed from Bedford, and there are some hopes of the people uniting with North Castle towards supporting a minister in the Holy Orders of our Church, to officiate alternately among them." And it clearly appears from his subsequent reports to the Society, that this precinct continued, upon the whole, in a state of gradual improvement until the time of his death, which took place in May, 1760.

^aNew York, MSS. from archives at Fulham. (Hawks.)

In the Spring of 1762, the precincts of Bedford and North Castle were visited by the Rev. George Dibble and Mr. St. George Talbot. Here the former preached and baptized several children. At this time there appears to have been several families, professors of the Church of England. Mr. Talbot subsequently devised in trust the sum of £600 "for the use and benefit of the Churches of North Castle and Bedford." Out of this bequest the united parishes in 1803 recovered the amount of twenty-five hundred dollars. Mr. Punderson, who succeeded Mr. Wetmore in 1762, died A. D. 1764, and was followed by the Rev. Ephraim Avery in 1765.

From this period nothing worthy of especial importance appears in the Society's reports relative to Bedford. Mr. Avery's death took place soon after the exciting scenes of the Revolution had commenced, and during the subsequent years the whole parish of Rye suffered considerably from the confusion that attended the Revolutionary war. The parochial church was destroyed by fire, and the parishioners dispersed in every direction. Upon the 19th of April, 1789, the present parish was incorporated, under the title of "the Trustees of the Protestant Episcopal Church in the townships of Bedford and North Castle." In consequence however of the act of 1795, it was again organized under the name and title of "the Protestant Episcopal Church in the united towns of Bedford and North Castle, to continue by the regular name of St. George's Church."^a

The

REV. THEODOSIUS BARTOW

appears to have been officiating here as minister of the united parishes in 1796. At a vestry meeting held on the 3d of March, 1803, it was resolved:—"To purchase a certain house and forty acres of land in Bedford, at the price of sixteen hundred and twenty-five dollars, for a glebe and parsonage."

^a See Parish of New Castle.

The purchase was subsequently made, and a new parsonage erected thereon in 1822. In 1805, the Corporation of Trinity Church, New York, liberally endowed the united Churches of Bedford and North Castle with the sum of one thousand dollars, also in 1808, the further sum of one hundred and fifty dollars.

At this period, "it being in the vestry's opinion expedient to call and settle a minister without further delay, the Episcopalians of North Salem and Stephentown joined with Bedford in endeavouring to effect it. It was agreed between them, "that the minister should perform divine service in the different towns of Bedford, New Castle, North Castle and Stephentown, so often as should be in proportion to the amount of their annual subscriptions." In all these places Churchmen manifested the sincerity of their professions by subscribing liberally to the support of a minister.

Upon the 30th of July, 1804, the vestry called the

REV. GEORGE STREBECK

as rector of the united Churches. He officiated in Bedford and its vicinity from August, 1804, to March, 1805, when he resigned, and accepted the rectorship of St. Stephen's Church, New York. At a vestry meeting held on the 8th of December, 1806, it was resolved, "that the residue of the bequest of St. George Talbot, be appropriated towards defraying the cost of building a church at Bedford."

In 1809, the

REV. NATHAN FELCH

was called as minister of the united parishes. The next year he reported to the Diocesan Convention :—"That the Episcopal Church in Bedford is in a very flourishing state; the congregation is numerous, respectable and devout; an attachment to all the rites and forms of the Church is continually increasing among them; and as this attachment increases, so veneration for, and delight in sober, rational and scriptural piety and virtue inreases."

Mr. Felch resigned his charge in 1813, and was succeeded by the

REV. GEORGE WELLER, A. M.^a

in 1816. The same year he writes to the Bishop as follows :—
“Since my ordination, I have been engaged two-thirds of my time at Bedford, and one-third at North Salem. During this time both congregations have been enlarged. With the increase of members, I think there has also been an increase of seriousness and devout attention to the ordinances of the Gospel. In Bedford the Lord’s Supper has not been administered since my ordination. Since the last Convention however, three communicants have been added, and one died, making the present number to be twenty-six. At the next administration there will probably be several added to this number.

Since the last Convention there has been one adult and fourteen children baptized, eight of whom were baptized by myself, and the others by visiting clergymen in the course of the year.” Mr. Weller resigned in 1817, for whose successors see list of rectors and ministers.

THE CHURCH.

St. Matthew’s church is situated in the northern part of a small scattered hamlet, about half a mile north of the village of Bedford. It is a neat structure of brick, erected in 1807, and consecrated the same year by the Rt. Rev. Benjamin Moore, D. D. In 1839 it was thoroughly repaired and the pews remodelled.

The communion silver was the united gift of Mrs. Banyar and Anne Jay, (daughters of the late Hon. John Jay, Chief Justice of the United States) on the 29th of October, 1810. The service books were presented by Mrs. Ann Raymond of Bedford.

^a Mr. Weller was engaged as a lay reader from the 15th of May, 1815, until June 16th, 1816, when he was ordained Deacon.

MINISTERS AND RECTORS OF BEDFORD.

INST. OR CALL.	INCUMBENTS.	VACAT. BY.
	1704, Rev. Alexander Stuart, A. M., Clericus, resig.	
18th June, 1745,	Rev. Joseph Lamson, A. M., Clericus, resig.	
	1796, Rev. Theodosius Bartow. Presb., resig.	
30th July, 1804,	Rev. George Strebeck, Presb. resig.	
	1809, Rev. Nathan Felch, Deacon, resig.	
16th June, 1816,	Rev. George Weller, A. M., Deacon, resig.	
	1819, Rev. Samuel Nicholls, Presb., resig.	
12th Aug., 1838,	Rev. Alfred Partridge, Presb., present incumbent.	

NOTITIA PAROCHIALIS.

1746, Communicants,—	Baptisms, 14.
1762, “ —	“ 14.
1810, “ 10,	“ 8.
1815, “ 24,	“ 19.
1844, “ 9,	“ 88.
1853, “ 97,	“ 5.

In 1712, Bedford contained a population of 172.

In 1728, the precinct of Bedford contained 60 heads of families and young men on whom the tax was levied.

In 1782, Bedford contained 1840 white inhabitants.

In 1840, the population was 2822.

In 1850, “ “ 3208.

No. of families belonging to the parish in 1853, 50. No. of souls 200.

THE SOCIETY'S SCHOOLMASTERS AT BEDFORD
AND NORTH CASTLE.

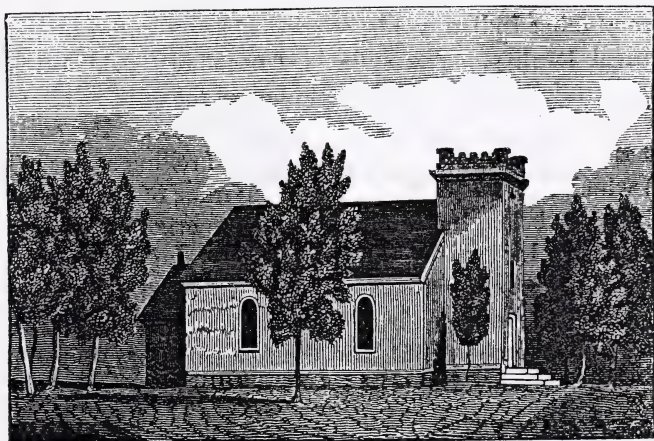
TIME OF APPT.	SCHOOLMASTERS.	SALARY.
1728,	Flint Dwight	£15 per annum.
1745,	William Sturgeon, B. A.	“
No. of Catechists in 1853, 4, and Catechumens, 30.		

To this parish is attached St. Mary's church in the middle patent of North Castle, which was incorporated upon the 29th of December, 1851, Benjamin Smith and Samuel Brown, churchwardens. William Henry Hobby, William Downes, Samuel Lounsbury, Oliver B. Finch, Henry Hobby, Joseph H. Hobby, David M. Johnson and Henry Downes, vestrymen. The church edifice, erected in 1853 at a cost of \$1600, was consecrated to the service of Almighty God, on the 22d of September of that year, by the late Rt. Rev. Jonathan M. Wainwright, D. D. L. L. D. At present services are performed here by the rector of Bedford every Sunday afternoon.

Mr. Partridge has also organized St. Mark's church, Katonah, where there is a good congregation every other Sunday.

At Poundridge, also in this parish, a site has been given for a church, and a congregation collected.

In 1782 Poundridge contained 833 white inhabitants. In 1840, the population was 1407. In 1850, the population was 1492.



St. Matthew's Church, Bedford, erected A. D. 1807.

HISTORY

OF THE

PARISH AND CHURCH

OF

MAMARONECK.

The etymology of the name of this parish, doubtless, refers like most other Indian words, to some object peculiar to its geographical locality. The syllable, "neck" or "uck" being the ordinary inflection for locality, and one of the striking characteristics of Mohegan names, east of the Hudson. By some the word is supposed to indicate "the place of rolling stones," (boulders) which abound in the romantic environs of Mamaroneck.

The lands belonging to this parish were originally purchased of the native Indians by the Dutch West India Company, in 1640. Their next proprietor was John Richbell, of Oyster Bay, L. I., who obtained a confirmation from Wompoqueum and other Indians in November, 1661, and the following year a "Ground Brief" for the same, from the Dutch authorities.

Prior to 1700 Caleb Heathcote became possessed of these lands, having purchased those in 1696 from Mrs. Anne Richbell, (which were those included in her husband's grant of 1661) and from the Indians other lands adjoining them.

Upon the 21st of March, 1701, the extensive purchases of Caleb Heathcote were erected into the lordship and manor of Scarsdale, to be holden of the King in free and common soccage, its Lord yielding and rendering therefor, annually, upon the Festival of the Nativity, five pounds current money of New York, &c.

The name of Heathcote stands conspicuous in the early history of this parish ; some slight notice of whose family cannot be omitted, connected as it is, with almost everything relating to the rise and progress of the Church in this County.—Caleb Heathcote, first lord of the manor of Scarsdale, was the sixth son of Gilbert Heathcote, Esq, in the county of Derbyshire, and hundred of Scarsdale, England, “ who went (says his biographer) in the reign of Charles I, into the Parliament’s army, and there behaved himself with great courage and bravery in several engagements for the rights and liberties of his country ;” and grandson of Gilbert Heathcote, Esq., whose father, “ George was the son and heir of George Heathcote of Brampton, in the County of Derby, Esq., descended of an ancient and worthy family of that County.” He was born at Chesterfield, A. D. 1663, and “ brought up a ‘merchant adventurer,’ (as shipping merchants were then styled) whereby with God’s blessing, he obtained both influence and a good estate.” The cause of his emigration was very different from that which brought most Englishmen to America ; he was engaged to a very beautiful lady, to whom he introduced his eldest brother, Sir Gilbert Heathcote, (afterwards M. P. for London, and Lord Mayor of that city in 1711, at the very time his brother was Mayor of New York, and one of the chief founders and the first governor of the bank of England,) a circumstance most unfortunate for him, for the lady soon found she preferred the elder brother, and broke her engagement with the younger, who at once left England and came to New York, where he arrived in 1692.^a

^a Doc. Hist. N. Y., vol. iv. p. 1039.

He became a leading man in the Colony, was Judge of Westchester, and Colonel of its militia all his life, first Mayor of the borough of Westchester, a Counsellor of the Province, Mayor of New York for three years, for a time Commander of the Colony's forces, and from 1715 to his death, in 1721, Receiver General of the Customs in North America."^a He was also one of the founders of Trinity Church, New York, his name heads the list of its first vestrymen in 1697, and he remained in office till 1714. He was elected a member of the Venerable Society for the Propagation of the Gospel in foreign parts, A. D. 1704, and embraced every opportunity of doing service to the Church, and through the blessing of God, never slipped one fair occasion therein, when the Provincial Government would give him leave. St. George Talbot, Esq. writing to the Secretary of the Venerable Society, January 10th, 1707-8, says:—"I wish the report were true, that he (Caleb Heathcote) were appointed Governor, it would be the best news next to that of the Gospel, that ever came over."^b Some time prior to 1704, he erected a stately brick manor house in the village of Mamaroneck, upon what is still called Heathcote Hill, where he continued to reside for the remainder of his life.^c From this place most of the letters are dated, which he addressed to the Venerable Society. Here he was revered by the poor, esteemed by the Colonial governors and respected by all. His death, which was very sudden and unexpected took place in the Spring of 1721. He was buried near the south west corner of Trinity church, New-York. The following obituary notice appeared in the American weekly Mercury for March 9th, 1721:—"New York, March 6th—on the 28th day of Febuary last, died, the Hon. Caleb Heathcote, Esq., Surveyor General of his Majesty's Customs for the Eastern District of North America, Judge of the Court of Admiralty

^a Doc. Hist. N. Y., vol. iv. p. 1039.

^b New-York, MSS. from archives at Fulham, vol. i. p. 176. (Hawks.)

^c This edifice was burnt during the Revolution. The present house was erected on the site of the old one in 1791, by John P. de Lancey.

for the Provinces of New York and New Jersey, and the Colony of Connecticut, one of his Majesty's Council for the Province of New York, and brother of Sir Gilbert Heathcote of London. He was a gentleman of rare qualities, excellent temper and virtuous life and conversation, and his loss lamented by all that knew him ; who the day of his death, went about doing good in procuring a charitable subscription, in which he made a very great progress." He married Martha, daughter of Col. William (or Tangier) Smith of L. I. so called from having been Governor of that city in Charles the second's time. Mrs. Heathcote bore her husband six children, namely : Gilbert, William, Anne, Mary, Martha and Elizabeth. On the 29th of February, A. D. 1719, Caleb Heathcote executed his last will and testament. To his eldest son, Gilbert, he devised his dwelling house at Mamaroneck, together with a neck of land called Mamaroneck East Neck, &c., and also all his lands lying on the east side of Mamaroneck River, and all his lands within the County of Westchester, running eighteen miles in length into the woods. His sons and two of his daughters died in their minority, upon which his lands in this parish, with other possessions descended to Anne and Martha, their surviving sisters, who thus became his heiresses. Anne, the eldest, married the Hon. James de Lancey, Chief Justice and Lieutenant Governor of the Province of New York. Their children were first, James, educated at Eton and Cambridge Universities, who was a prominent member of the Assembly for many years prior, and up to the Revolution. He went to England on a visit in the Spring of 1775, and, the war commencing, he did not return. He died at Bath in the year 1800. His son, Lieut. Col. James de Lancey, of the First Dragoon Guards, is the only male member of his family now living. Stephen James, the second son, whose intellect was effected by disease in his infancy, was killed accidentally in 1795 ; he was married but left no issue. John Peter, the youngest child of the Lieut. Governor was also educated in England, at Harrow, and at the Military School at Greenwich ; he entered the army, and served till 1789, when he

threw up his commission of Capt., returned shortly after to America, and resided till his death in 1828 at his grandfather Heathcote's old seat, in this parish, of which he was the proprietor. Thomas James, the eldest son of this gentleman, died a Judge of Westchester County, at the age of 32, leaving one son, Thomas James de Lancey. William Heathcote, his youngest son, is the present Bishop of Western New York." ^a The Rev. William Walton, D. D. of New York, is a great grandson of Chief Justice De Lancey. Martha, the second daughter of Col. Heathcote, married Lewis Johnston, M. D. of Perth Amboy, N. J., from whom descends the Rt. Rev. Charles Petit McIlvaine, Bishop of Ohio, and Susannah, wife of the Rev. John M. Ward, rector of the parish.

Previous to the Revolution, Mamaroneck constituted one of the appropriated towns of Rye parish, having been annexed thereto by the act of Assembly passed in 1693. In 1711, Mamaroneck contributed towards the rector's tax £3 13 6, and in 1767, £19 2 6. The parochial clergy appear to have officiated here at a very early period, as Madame Knight incidentally mentions in 1704,—"that one Church of England parson, officiated in all these three towns, (viz : Rye, Mamaroneck and Horse Neck,) once every Sunday in turns throughout the year." ^b This clergyman was the Rev. Thomas Pritchard, first rector of the parish of Rye, who resided in Mamaroneck at that time. The name of John Disbrow as vestryman from Mamaroneck occurs in the vestry minutes of Rye for January 7th, A. D. 1710. In 1724 the Rev. Robert Jenney, rector of the parish, informs the Bishop of London:—"That he officiates eight times per annum at Mamaroneck, for that place and Scarsdale, and Foxe's Meadow, about three miles off." The Rev. James Wetmore, his successor, writing to the Secretary of the Venerable Society in February, 1727-8, says:—"As to the number of people dissenting from the Church, of all sorts throughout the parish, they are much the greater part at Mamaroneck." In March, 1748,

^a Doc. Hist. of New York, vol. iv. pp. 10-56.

^b Madame Knight's Journal, p. 59.

he observes ;—" I have lately preached a lecture at Mamaroneck, the westernmost part of my parish, where many more attended than I had expectation of, upon which I have promised to visit them again, and continue to give them frequent lectures as long as their zeal will continue to attend them." In 1788, the inhabitants of White Plains, Rye and places adjacent, employed the services of the Rev. Richard C. Moore. From this period until 1814, occasional services were only performed here by the neighboring clergy.

Upon the 12th of April, 1814, the present parish was organized and incorporated in accordance with the Act passed on the 17th of March, 1795. At the first meeting of the Congregation held on Tuesday in Easter week, in the year 1814, the following gentlemen were chosen officers for the ensuing year, viz : John Peter de Lancey and Peter Jay Munroe, churchwardens. William Gray, Benj. Hadden, Henry Gedney, Samuel Deal, Abraham Guion and Matthias G. Valentine, vestrymen.^a The first entry upon the church minutes is on the 5th day of April, 1817, when at a meeting of the congregation, (held at the house of David Wood) John P. de Lancey presided, and the following gentlemen were elected wardens and vestrymen for the ensuing year : John P. de Lancey and Peter J. Munro, churchwardens. Henry Gedney, Benj. Hadden, Jacob Mott, Thomas J. de Lancey, Benj. Crooker, Guy C. Bayley, Monmouth Lyon and Edward F. de Lancey, vestrymen. At a meeting of the vestry on the 20th day of October of the same year, a resolution was passed, to present a memorial to the Diocesan Convention, and a request to be admitted. In accordance with such a resolution, Thomas J. de Lancey and Guy C. Bayley were elected delegates. On the 20th of June, 1818, a deed from Messrs. Prall and Clendenning was presented by Mr. de Lancey, conveying a lot of land, on which to erect a church, and it was resolved that the vestry execute a quit claim for the said gentlemen, for the lot belonging to the Church on Rye neck, agreeable to the

^a Religious Soc. Co. Rec. liber A. p. 145.

arrangement made with Mr. Prall. A Mr. Henderson having bequeathed a legacy to the Church, Messrs. Guy C. Bayley and Thomas J. de Lancey were appointed a committee to receive the same from his executors. At this meeting Messrs. de Lancey, Crooker and Bayley were appointed a committee to draft a plan, and estimate the expenses of building a church, and Mr. James Fennimore Cooper was appointed a committee to procure a seal.

On the 4th of June, 1821, the

REV. WILLIAM HEATHCOTE DE LANCEY

was called as rector, and served without salary for ten months.

In this year the Church obtained permission from the trustees of the Methodist meeting house, to use the same for public worship on Sunday afternoons, and Mr. de Lancey officiated therein. There seems at this time to have been considerable difficulty in making choice of a suitable place, upon which to build a church. After much delay however, early in the year 1822, the lots at present occupied by the Corporation were obtained. On the 25th of March, the same year, the Rev. William H. de Lancey, on being ordained priest by Bishop Hobart, resigned his charge, and went to Philadelphia. In August, 1823, the vestry contracted for a church edifice, 43 ft. by 34, which was afterwards enlarged by the addition of a circular recess for the chancel, and a gallery for the organ. In October of this year, the

REV. LEWIS P. BAYARD, A. M.

then rector of Trinity church, New Rochelle, was engaged to officiate in the church on Sunday afternoons, for one year, after which, in 1824, he was succeeded by the

REV. WILLIAM C. MEAD,

who resigned in 1825, and a new engagement was entered into with the Rev. Mr. Bayard, which lasted until 1827. For Mr. Bayard's successors, see list of rectors.

THE CHURCH.

St. Thomas' church occupies a fine elevated position, directly north of the main street, facing the Bay of Mamaroneck. The building is a neat wooden structure, with a tower. The foundation of the present edifice was laid as we have seen in 1823, and the church consecrated to the service of Almighty God on Tuesday, the 17th of June, of that year, under the name and title of "St. Thomas' church, Mamaroneck," by Bishop Hobart.

To this church is attached a handsome parsonage and glebe. The whole real estate is valued at eight thousand dollars. The communion silver consists of a flaggon, and a double set of chalices and patens, inscribed "ST. THOMAS' CHURCH MAMARONECK, NEW-YORK, 1837," besides a smaller set, for the private administration of the Holy Eucharist. During the incumbency of the present rector, the church has undergone considerable repairs, and a new organ has been purchased at an expense of \$600. The parsonage has also been obtained, and greatly improved. The Corporation of Trinity Church, New York, have made the following liberal grants to this Church, viz: in 1835, the sum of \$300 and in 1836, the sum of \$600.

RECTORS OF MAMARONECK.

INST. OR CALL.	INCUMBENTS.	VACAT.	PATRONS.
4 June, 1821,	Rev. Wm. H. de Lancey,	Deacon, resig.	war. & ves.
1 Oct. 1823,	Rev. Lewis P. Bayard,	Presb. resig.	
30 Mar. 1824,	Rev. William C. Mead,	Deacon, resig.	
21 Sep. 1825,	Rev. Lewis P. Bayard,	Presb. resig.	
25 Apr. 1827,	Rev. Alex. H. Crosby,	Presb. resig.	
2 Oct. 1830,	Rev. John M. Forbes,	Presb. resig.	
11 Feb. 1832,	Rev. Wm. M. Carmichael,	Presb. resig.	
17 Nov. 1834,	Rev. P. S. Chauncey,	Presb. resig.	
14 July, 1837,	Rev. Wm. A. Curtis,	Presb. resig.	
5 July, 1841,	Rev. John M. Ward,	present incumbent.	

HISTORY OF THE PARISH

NOTITIA PAROCHIALIS.

A. D. 1847, Baptisms, 10, Communicants, 53.

1853, Baptisms, 10, Communicants, 57.

No. of Catechists belonging to this parish, 6. No. of Catechumens, 40

In 1828, the No. of families belonging to this precinct were 20.

In 1853, " " " parish 44.

No. of souls, 200.

In 1712, the No. of inhabitants belonging to this parish were 84.

In 1840, " " " " 928.

In 1850, " " " " 1416.



St. Thomas Church, Mamaroneck.

WARDENS OF ST. THOMAS' CHURCH.

1817—1818.

John P. de Lancey,

Peter J. Munro. ✓

1819.

Peter J. Munro,

John P. de Lancey.

1820—21.

John P. de Lancey,

Peter J. Munro. ✓

	1822-7.	
John P. de Lancey,		Guy C. Bayley.
	1828.	
<u>Guy C. Bayley,</u>		James B. Hadden.
	1829-30.	
Gabriel Purdy,		Guy C. Bayley. ✓
	1831-34.	
Gabriel Purdy		Jas. B. Hadden.
	1835-38.	
Samuel Purdy,		Monmouth Lyon.
	1839-50.	
Samuel Purdy,		Benj. M. Brown.
	1850-3.	
Samuel Purdy,		Jesse Burger.

HISTORY

OF THE

PARISH AND CHURCH

OF

WHITE PLAINS.

White Plains originally formed a portion of the town and parish of Rye, and derived its name from the *White Balsam*, (*Gnaphalium Polycephalum* of Linnæus) which still grows in great abundance in and around the plains.

It was called Quaroppas by the Indians, under whom these lands formed a portion of the ancient domains of Weckquas-keck, as we find Shapham or Thapham, one of the Sachems of that place, conjointly selling lands here to the inhabitants of the town of Rye in 1683.

In February, 1714-15, the "White Plains Purchase" was first laid out by Joseph Budd and others. Upon the 13th of March, 1721, King George the Second granted to Joseph Budd and his associates, royal letters patent for four thousand four hundred and thirty-five acres of land, lying in the county of Westchester, known by the name of "White Plains." The patentees yielding, rendering and paying therefor yearly, &c. on the Feast day of the Annunciation of the Blessed Virgin Mary, (commonly called Lady Day) the annual rent of two shillings and six pence for every hundred acres thereof, &c.

As one of the appropriated precincts belonging to the parish of Rye, White Plains contributed a yearly quota towards the rector's support and poor, which amounted in 1763 to £24 9s. The first record relating to the establishment of Episcopal services here, was made in 1724, when Mr. Jenney, rector of the parish, writing to the Bishop of London on the 18th of July of that year says :—"I officiate four times at the White Plains, about four miles off, the remaining Sundays here at Rye." The Rev. James Wetmore writing to the Society in February, 1728, observes :—"There are three meeting houses in the parish, &c., one at White Plains, in the township of Rye, about six miles from the church built last year by the followers of Walton, who are the old Independent party, and they are about building another, near the church. The haughty insolent behaviour of Walton drew upon him the displeasure of the Dissenting teachers, on which account he removed from this parish a few days ago, but introduced a young man to be his successor, who holds forth one Sunday at White Plains and another in the town of Rye alternately, for which they give him £50 per annum, which they raise by subscriptions. They have besides given him money to purchase a house and land, but how much I can't tell." In 1735 he writes as follows :—"I continue my method of preaching alternately at several parts of the parish, viz : three Sundays in the church at Rye, then one at North Castle, then three again at Rye, then one at White Plains. Mr. Dwight's catechumens, and several others are desirous of baptism, which I have promised to administer to them as soon as Mr. Dwight has prepared them by necessary instruction. They belong to Quaker masters, but yet got leave to come pretty often to church, where Mr. Dwight catechises them with such children as offer themselves after evening service, and keeps a school at the White Plains to the people's good satisfaction." Writing to the Secretary on the first of July, 1738, he says :—"Mr. Dwight, the schoolmaster at the White Plains, six miles from Rye, teaches twenty-seven children, whose parents profess themselves to be of

the Church of England, seventeen born of Dissenting parents, and two negro children, in all forty-six." The year following he writes :—"The two last times I preached at the White Plains, where Mr. Dwight teaches a school, it was judged the congregation consisted of at least three hundred people, where, not having any house large enough to receive the people, I am obliged to preach in the open fields, and if the congregation at Rye increases as it has done the year past, we must be forced to enlarge the parish church."

In 1765, Mr. Timothy Wetmore read prayers and sermons at Rye and White Plains, the parish having become vacant by the death of his father's successor, Mr. Punderson. The same year Mr. Avery was inducted rector of Rye and its precincts. In 1772 he writes :—"That peace and unanimity subsists between him and his people." But soon after this the Revolutionary war broke out, and his entire mission seemed utterly ruined. On Tuesday morning, the 5th of November, 1776, Mr. Avery was found dead near the parsonage at Rye, and the same night the court house and every dwelling at White Plains was burnt to the ground.

Upon the 11th of April, 1784, Mr. Andrew Fowler collected the congregation at the White Plains, and continued to officiate as a lay reader, both here and at Rye, until the Rev. R. C. Moore was appointed rector in 1787. In January, 1788 we find the inhabitants of White Plains and Rye uniting in the erection of a new church edifice at the latter place; Joshua Purdy, sen., Jesse Hunt, Esq., Mr. Thomas Lyons, William Miller, Esq. and Jonathan Horton were appointed trustees to collect the money subscribed for this purpose, and superintend the building, &c. In 1803, it was resolved by the vestry of the parish :—"That Mr. Rogers, our present minister, or whoever shall succeed him in the rectorship, shall hereafter attend service and prayers at Rye and at the White Plains alternately as usual, provided our brethren in and about the White Plains shall raise an equal proportion of the salary, and that such rector shall attend at the White Plains in proportion to the sum of money that shall be

raised by our brethren in and about the White Plains." Mr. Rogers in his parochial report for 1808, observes :—" An unhappy misunderstanding has subsisted between Rye and that part of the parish residing at White Plains. The rector is happy in having to state that a union has been restored since the last Convention, which, it is hoped, will contribute to the real interest of this church." At a vestry meeting held in Rye, on the 17th of March, 1808, it was on motion resolved :—" That two-thirds of the Sunday service of the rector be attended at Rye, the other third part at the White Plains." The connection between the two congregations continued until 1816, when it was deemed expedient by the wardens and vestrymen of Christ Church, Rye, to withdraw from the White Plains, and to have the stated services of the rector limited to the church in Rye. From 1816 to 1823 occasional services were performed here by the neighboring clergy. In 1824 the congregation was re-organized by the Rev. Lewis P. Bayard, under the most discouraging circumstances. " There was then not one male communicant, and not more than four or five females were members of our communion." Upon the 22d of March, 1824, the church was incorporated by the title of " Grace, Protestant Episcopal, Church, White Plains," (in remembrance of Grace church, Rye, whose ministers had officiated here alternately for nearly one hundred years,) Richard Jarvis and Alan McDonald, churchwardens. William Purdy, John Horton, Gilbert Hatfield, James Dick, Alexander Fowler, Joshua Horton, William Bulkley and James Merriit, vestrymen. The same year the

REV. WILLIAM C. MEAD

was elected rector of the parish ; and in the autumn of that year reported to the Diocesan Convention, that :—" The wardens and vestry of this church, which was organized only last spring, have, with a zeal worthy of imitation, already commenced the erection of a commodious church, which will be

* Mrs. G. W. Tompkins, the last survivor of the five died in March, 1853.

ready for consecration the ensuing summer." Mr. Mead removed to Pennsylvania in 1826, and was succeeded by the

REV. ALEXANDER H. CROSBY, M. A.

He reports for 1828, eleven baptisms and forty communicants. Mr. Crosby officiated till December of that year, when he was chosen rector of St. John's church, Yonkers. The

REV. JOHN W. CURTIS, M. A.

was his successor. He was the eldest son of Zechariah Curtis, and was born at Troy, N. Y. on the 7th of January, 1804. His education, preparatory to college, was entrusted to the care of Dr. Stodart and Mr. McNiece. In September, 1821, he entered Union College, where he graduated with the highest honors. Not less distinguished was his course at the Theological Seminary, which he entered in the autumn of 1824. Immediately after his ordination by Bishop Hobart, he accepted a call to Canandaigua and entered upon his duties towards the end of the summer of 1827, but in consequence of sickness, was compelled to return home in the fall of the same year. In the spring of 1828 he removed to Philadelphia, and accepted a temporary call to Harrisburgh, where he labored diligently for about six months. The congregation at this place were unsettled as to their ultimate choice of a pastor, and the church in which they then worshipped was in an unfinished state. Having received in the mean time an invitation to this parish, he accepted it, and here continued for more than two years to perform the duties of his office, cheered by many a delightful evidence of success.^a In the spring of 1831, being quite feeble, he applied to the Bishop for a change. In March, 1831, he was induced by the Bishop and clergy to become the editor of the Churchman, then first established. At the same time he had charge of the English and

^a He was admitted to the Holy Order of Priests by the Rt Rev. J. H. Hobart, D. D. in Grace church, White Plains, May, 30th, 1829.

Classical department of the Public School sustained by Trinity Church in the city of New York. The responsibilities which both these offices brought with them, instead of securing for him more leisure for private intellectual employments, and consequent serenity of mind, only brought him more care and anxiety. The change from country to city operated for the worse. He declined in health rapidly. A pure and living faith in the merits of a Divine Redeemer sustained him to the last. He died on Sunday morning, June 7th, 1835.

"His remains were taken to Troy, and deposited in the ground that is shaded at sunset by the mount so hallowed by him in his youth—his chosen resting place in life and death—serene and sacred Ida."^a He was the author of a small volume of poems published in 1846.

The

REV. ROBERT W. HARRIS, D. D.

present rector, took charge of the parish in 1831, being its fourth pastor.

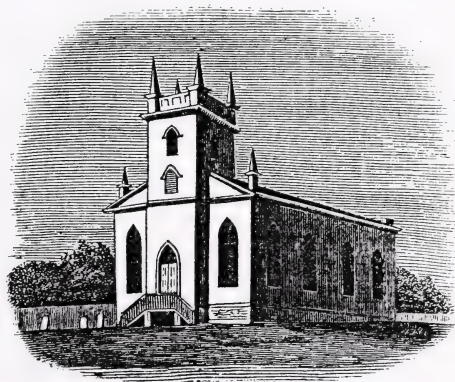
THE CHURCH.

Grace church is very pleasantly situated, a little east of the Court House, in the village of White Plains, and being somewhat elevated above the road, commands a fine view of the valley and hills to the north-east. It is built of wood, with a handsome tower and vestry room in the rear. The former contains a fine bell weighing 1135 pounds. This edifice was consecrated on the 17th of June, 1826, by the Rt. Rev. J. H. Hobart, D.D. In 1841 a lot of ground, in the rear of that on which the church then stood, was purchased for the sum of \$400, in order to afford room for the enlargement of that edifice. The same year the church was greatly improved by an addition of fourteen feet, together with a

^a Poems by the late Rev. John W. Curtis, M. A. New York, Edward O. Jenkins, 114 Nassau street, N. Y., 1846.

large vestry room--by an almost entire alteration of the interior of the building, and by the erection of a very neat gallery at the east end. The ladies of the parish at the same time presented an elegant communion table, two handsome chairs for the chancel, and rich hangings for the pulpit and reading desk, &c. A fine toned organ has been since added. Adjoining the church is a parochial school house. The church-yard contains memorials to the families of Du Bois, Thomas, and others.

In the immediate vicinity is situated a parsonage and glebe of four acres,^a at present occupied by the rector of the parish ; who has for twenty years past conducted a select boys school, for English, Classical and Religious education, his chief object being to serve the Church, by training a few of its youth in the old paths of filial obedience, patient industry and Christian devotion. In 1833 Trinity Church, New York, appropriated to this parish the sum of \$750. To Grace church is attached, besides a parochial school, a chapel of Ease which has been recently erected at West White Plains. The latter is capable



Grace Church, White Plains,

^a The glebe of four acres was purchased by the vestry in 1833, and the present substantial parsonage erected thereon.

of seating 200 persons. It cost \$865, and was paid for by the parish. Services have been held in it every Sunday since November, 1853.

The churchwardens of this parish have been, Richard Jarvis, Alan McDonald and Joshua Horton.

NOTITIA PAROCHIALIS.

In 1824, Communicants, 12,	Baptisms, 4.
In 1828 " 40,	" 11.
In 1848 " 50,	" 8.
In 1853 " 80,	" 2.

No. of Catechists in 1853, 20. No. of Catechumens, 90.

The population of White Plains in 1840 was 1,087. In 1850 1,461.

HISTORY

OF THE

PARISH AND CHURCH

OF

LOWER GREENBURGH.

In the Dutch language Grein (Grain) burgh (borough) literally the Grain town. In some of the early deeds called "Lawrence's plantation," a name undoubtedly derived from one of its original proprietors. The aboriginal name of the town itself was Weckquaskeek; in pure Algonquin, Weec-quaes-guck, "the place of the bark-kettle." On the 14th of July, 1649, Petrus Stuyvesant purchased lands in this parish, in behalf of the Dutch West India Company. The next grantee under the Indians, was the Hon. Frederick Philipse of East Friesland, who had emigrated to New Amsterdam at an early period. In December, 1681, this individual purchased lands of Wessickenaeuw, Sachem of Weckquaskeek, and other Indians. The purchases of Frederick Philipse in this parish subsequently formed a portion of the manor of Philipsburgh, which remained in the Philipse family, until the attainder of Col. Frederick Philipse, A. D. 1779, when they became vested by forfeiture in the people of this State.

For nearly seventy years St. John's church, Yonkers, consti-

tuted the only benefice in the manor of Philipsburgh. In 1833 the

REV. ALEXANDER H. CROSBY,

rector of that church, officiated once a fortnight, in the afternoon, at the school-house in the village of Dobb's Ferry, where with the blessing of God, he succeeded in collecting a congregation, and in organizing the parish under the title of "the Rector, Churchwardens and Vestrymen, of Zion Church, in the town of Greenburgh." On the 31st of August, 1833, the following officers were elected: Joseph Howland and Oscar Irving, churchwardens. Van Burgh Livingston, Anthony Constant, William Waring, Cornelius M. Odell, Andrew Storms and Everet Brown, vestrymen.^a The same year a small stone church was erected, and divine service performed therein every Sunday afternoon. In July, 1836, the

REV. WILLIAM CREIGHTON, D. D.

took charge of the parish. This gentleman was succeeded by the

REV. W. G. HEYER,

who resigned his charge on the 1st of January, 1852. The present incumbent is the

REV. WILLIAM A. McVICKAR.

THE CHURCH.

Zion church stands upon the highest ground in the village of Dobbs' Ferry, near the Albany post road. The wonderfully extensive views, which this elevated spot commands on every side, are better seen than described. This edifice has been almost wholly re-

^a County Rec. R. Societies, Liber. B. p. 17. Day of election, Easter Tuesday.

built and enlarged to three times its original size, during the past year, and was consecrated on Monday the 24th of July, 1854, by the late Rt. Rev. the Provisional Bishop of the Diocese.

"The building which was an enlargement of the original structure, is of rough grey stone, but does not claim to be in any respect strictly correct. There is no distinct chancel externally; the roof is of classical flatness, and a classical cornice still remains to testify to the prevailing style when it was first erected. But the changes made have wholly altered the character of the building, and made more of it than could have been supposed possible. It had originally about twenty pews, all owned by rich men. It has now about seventy open seats, all free. The side windows are left of the original size, which is of the largest. There are no lateral buttresses, except those added to give breadth to the tower at the west end. (We use the points of the compass conventionally, the chancel being at the south instead of the east.) This tower was originally very low and narrow, but the buttresses have given it breadth below, and it has been continued above, into a belfry, which is one of the most unique and picturesque features about the exterior of the church. It has four sharp gables, two of which are of somewhat less height. The belfry openings have angular instead of arched heads, single lights and couplets alternating. This belfry is occupied by a fine toned bell. There are very pretty ventilation openings, small and traceried, of Caen stone, in the tower and at the east end over the chancel window. The iron work of the gable, crosses, finials and the large ornate vase on the top of the turret is remarkably successful, and shows what can be done in that line by a country blacksmith under good direction. This direction, we ought to add, was that of the rector himself, who has been the sole architect throughout these alterations.

In the interior the effect of the church is very pleasing, though plain. There is a gallery at the west end, with the harmonium, and occupied principally by the choir. The open seats have standards, ending in tall though plain poppy-heads. The windows are filled with plain ground glass, a portion of the quarries

being tinted. The chancel is formed by railing off a portion of the nave (about fifteen feet) in a manner somewhat peculiar, but very effective. The upright beams that mark the corners of the chancel projection, run up to the roof, their braces being arched, and the open space over the arch line being filled up with tracery, (not good in design, and very thin in its execution.) The altar rail connects these two main posts below. The sides of the chancel are formed by high open screen-work of six compartments, arched and cusped under a beam running from the main corner post to the east wall. The lower part of these side screens is solid. Between these side screens and the wall are the benches for Sunday-school children. The chancel is two steps above the nave, having a couple of stalls and book-boards on the north side, and a lectern on the south. The altar, which is of oak, with a top slab of Caen stone, stands on a broad step, having a credence shelf on the south side, and the Bishop's chair on the north. The chancel wood-work is all of varnished oak, as is also the pulpit, which stands in the nave against the south wall. The altar is beautifully vested with green cloth, frontal, and super-frontal richly fringed and embroidered. The frontal is *seme* of the passion flower, conventionally treated, and on the super-frontal the same flower, mingled with the vine, is treated more *au naturel*, the two being twined together in an original and highly effective manner. The embroidery was executed by Mrs. Ferguson, 188 Fulton street. The altar window is a triplet, and the only elaborate window in the church. It is mainly of pattern glass, with excellent *grisaille*. In a large medallion in the central light, on a blue ground, is the *Saviour* with little children, and the legend below: 'Feed my lambs.' In the side lights are four small medallions, bearing angels with scrolls inscribed with the names of the *Four Evangelists*; and in each light is also a central medallion, with ruby ground, bearing a pot with white lilies—the emblem of innocence. The window bears the memorial inscription:—IN MEMORIAM SARAH MINTURN, quæ septimo anno ætatis domum rediit. Lux perpetua luceat ei, Domine. Hanc vitream posuerunt parentes."

The archeism in the figures of the children, in the central medallion, is rather more severe than there is any need for ; but for admirable harmony of color, and generally satisfactory effect, we have never seen any glass made in this country superior to this specimen of the skill of DOREMUS & AKEROYD. There is not a particle of glass in the window that is dull or flat in effect. The *ruby* is particularly varied and rich in tint and treatment. And the tone of the whole together—the cool colors decidedly predominating—is exceedingly fine.

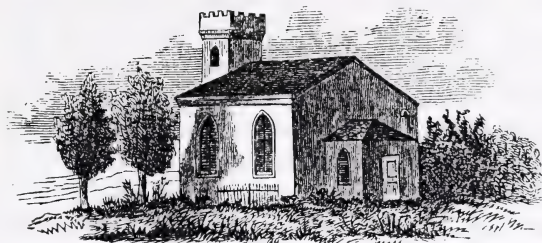


Zion Church, Lower Greenburgh.

“The ground which it occupies was the gift of Van Burgh Livingston, Esq. The foundation of the old edifice was laid as we have seen in 1833, and the church consecrated to the service of Almighty God on Tuesday, the 20th of May, 1834, by Bishop Onderdonk. There are two or three interments in the grave yard, surrounding the church, of members belonging to the Noble, Bowdoin and Irving families.

To this church is attached the chapel school of St. Barnabas, at Dearman's. This building is so erected, chapel-wise, as to be used separate as a school, or united as a church. When open for worship, whether daily or weekly, the whole becomes a church ;

the eastern or chapel part becoming the chancel ; the western or school, the nave, and is capable of accommodating one hundred and fifty hearers.



Zion Church, prior to enlargement.

The total inside length including the western porch,	62	feet
Width of school part	-	-
“ chapel “	-	-
Projection beyond school, (eastward)	-	12 “
Height of school side wall,	-	10 “
“ gables, End W.	-	30 “

The chapel portion consists, besides the chancel proper, of a sacristy, opening out of doors, and a library room with a small organ communicating with the school. The northern and western porches are so arranged as to add equally to the convenience of the school, and to the accommodation of the church. A small southern door is added in the western porch for the entrance and exit of the school in stormy weather.

The ceiling of the school is on the collar beams, showing the main rafters, with plain gothic arch. The chancel arch is simply adorned. The eastern triplet is in rich stained glass. The school windows, which are in couplets, with stone mullions, are diamond panes of ground glass.

Over the entrance in the southern porch is cut in stone the well known and appropriate arms of St. Barnabas, an “open book and pastoral staff.” On the walls of the school are to be inscribed its FOUNDERS, including all who shall contribute village lots for its support, or equivalent pieces of land, or endowment

in money to the amount of two hundred dollars ; to each of whom belong, by the terms of such endowment, a perpetual free scholarship in the school. For all minor donations, a "record book" is kept always open on the library table of the school. The walls of the school are enriched with the texts appropriate. The teacher of the school, it is intended shall be a Deacon of the Church, an assistant to the missionary of the village, under whose general superintendence the school shall be carried on, until a regular parish shall be formed within it ; when the school of St. Barnabas will become the parochial school of St. Barnabas, not losing, however, its chapel character for daily school services and bearing besides upon its fame and memory the blessing of the Church, which shall have grown up on its labors and through its holy influences."^a

"The total cost of the building, including chapel and school, furniture, fencing, &c. was about \$5000, of which the sum of \$2250 was the amount contributed including the grant from Trinity Church. The balance was from the private funds of the individual clergyman planning and erecting it. To complete, however, the full design of the chapel school, and to give it permanency, a small parsonage and teacher's house of stone, to be erected on the adjoining lot, are still wanting, and are now proposed to be added, and with that view, the lot has been purchased and will be conveyed in trust for that purpose, together with a perpetual lien on the production and apparently inexhaustible stone quarry in the neighborhood, from which the chapel school was built, of \$50 per annum, to be paid for ever towards the teacher's support, *provided* that within the year funds for such erection be raised or pledged amounting to not less than \$1000."

The dedication of the chapel school of St. Barnabas took place on Saturday, June 11th, 1853, the Festival of St. Barnabas. The following notice of the event is taken from the Church Journal :—

^a New York, Ecclesiologist, vol. 4, No. 6, p. 163.

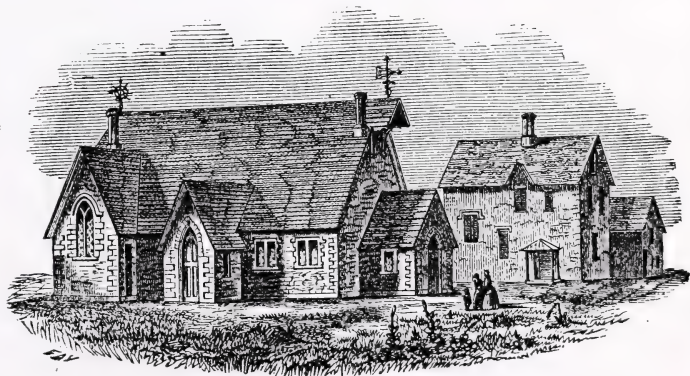
"At the appointed hour, the procession of clergy, consisting of thirteen, in surplices, besides the Provisional Bishop, left the sacristy, and going by the north side of the building, entered at the western door. As it moved slowly up the central alley, the 19th Psalm was said in alternate verses by the Bishop and the rest of the clergy. The Instrument of Donation and Request, executed by the Rev. Dr. McVickar, to whose means and exertions, together with those of his son, the Rev. Wm. A. McVickar, the conception and execution of this original and excellent design is almost wholly due—was read by the Rev. Wm. A. McVickar. The sentence of dedication of the building, together with a special consecration of the chancel thereof, was read by the Rev. Samuel R. Johnson, D. D. Morning Prayer was said by the Rev. Wm. F. Halsey, of Sing Sing, and the Rev. A. B. Carter, of Youkers, assisted in the lessons by the Rev. Dr. Haight, of New York, and the Rev. Mr. Moore, Sub-Warden of St. Augustine's College, Canterbury. The Bishop said the Ante-Communion office, the Rev. Dr. McVickar reading the Epistle, and also preaching from the words '*Occupy till I come.*' St. Luke, xix. 13. It was an admirable and beautiful discourse, setting forth the duty of consecrating the talent of wealth to the service of

od, and showing the importance of religion as the keystone of the arch of our liberties, and the only principle which could render the general diffusion of knowledge a blessing. He enlarged upon the happy symbolism of the building, the main part of which is to serve as a school-room through the week, and as the nave of a church in time of Divine Service. "This constant and ever visible connection of religion with daily life and education, would render it interwoven through their whole texture and not merely patched on, as was now too generally the case. The venerable preacher appealed to his own experience, as a teacher under whom the third generation is now receiving instruction, and asserted that there was no sure safeguard against ruin which might not fail except a thorough religious training. He alluded, with deep feeling, to the joy of hearing, in that place, for the first time since the Creation, the hills and rocks around re-echoing to the sound of 'the church-going bell.' He conveyed the gratifying intelligence that the chapel-school already has somewhat of an endowment in landed estate, although not such as can yet produce any annual revenue. Its benefactors were handsomely yet delicately alluded to; on the list of whom the name of Washington Irving stands first enrolled. After a warm exhortation in favor of extending the system of chapel-schools, the preacher concluded with an earnest exhortation to his hearers to remember that *they* were all builders, who were rearing each the fabric of his own life. Every day the walls of that fabric were rising higher and higher. He exhorted them to see to it that what they builded should be silver, gold or precious stones, that might last and shine for ever: not the wood, hay and stubble of vanity and worldliness, which must all perish at last in the fire."

The following particulars touching the origin of its free scholarship, may not be without interest in showing how a good scheme prospers under God's blessing.

"From a friend interested in the village of Dearman, came its first *landed* endowment, viz: the two village lots, (50 feet by

100) with two adjoining gores, on which the building stands; the gift of one bearing an honored name, the grandson and name-sake of the friend, companion and counsellor of Washington, a name and gift now perpetuated in the 'JOHN JAY SCHOLARSHIP.' A second bears in its name an equal national rank and character, viz: the 'ALEXANDER HAMILTON SCHOLARSHIP.' Through the kindness of the grandson and name-sake of that eminent leader in Washington's counsels and framer of our country's policy. A third bears also the name of the 'JOHN BARD SCHOLARSHIP,' the first contributor of funds to aid in the erection of the school. A fourth scholarship bears the well known name of its earliest country contributor, a name as world-wide in literary reputation as it is dear to his friends; the 'WASHINGTON IRVING SCHOLARSHIP.' A fifth bears the name of a most liberal and kind contributor to all good works; the 'ROBERT B. MINTURN SCHOLARSHIP.' A sixth that of the 'FRANKLIN C. FIELD SCHOLARSHIP,' in return for the gift of two village lots. And a seventh that of the 'TRINITY CHURCH SCHOLARSHIP,' in memory of its liberal grant of \$1000.



Chapel School and Parsonage of St. Barnabas.

To these *free* scholarships, the nomination under the rules of the school, is in the hands of those whose names they respectively bear, for life, or descending to heirs according to the amount of endowment.

In addition to the above *private* scholarships, *nine* further are provided, as "on the foundation," to which the nomination lies jointly in the "Visitor," the "Missionary" and the "Principal" of the school; the object of these last being to provide gratuitous instruction for such as need in the neighborhood, without the reproachful distinction of being received in *forma pauperis*.

NOTITIA PAROCHIALIS.

In 1834, Baptisms, 2, Communicants, 15.

In 1853, " 4, " 22.

No. of Catechists belonging to this parish in 1853, 5. Catechumens, 34. No. of Families, 18. No. of Souls, 130.

HISTORY

OF THE

PARISH AND CHURCH

OF

OSSIN-ING.

Ossin-ing once formed a part of Mount Pleasant, and like the neighboring parishes, was originally included within the honor and fee of Philipsburgh.

Ossin-ing, the proper Indian orthography of the word, variously written, Sing Sing, Sin Sinck and Sink Sink, is derived from Ossin (a stone) and .ing (a place) or "stone upon stone," a name exceedingly characteristic of this beautiful parish, whose coast is guarded by a vast munition of rocks and ancient boulders.

The first grantee under the Indians of Ossin-ing, was Frederick Philipse, to whom on the 24th of August, 1685, they released all that tract of land, called by them Sint-Sinck. This Indian purchase was confirmed to his son, Philip Philipse, by royal patent in 1686. On the death of Frederick Philipse, A. D. 1700, this portion of the manor of Philipsburgh passed by will to his second son, Adolph Philipse, who dying without issue in 1749, it became vested in his nephew, the Hon. Frederick Philipse, son of his eldest brother, Philip Philipse. The last

mesne lord was Col. Frederick Philipse, with whose attainer these lands expired in the Philipse family.

Prior to the Revolution, Episcopal services were occasionally performed for this neighborhood at Croton, by the missionaries of the Venerable Propagation Society. In 1762, the Rev. Mr. Dibble writing to the Secretary of that Society, says:—"I preached a lecture at Croton, where I found no settled teacher of any denomination: but sundry heads of families, professors of our Church, and many others well disposed towards it." So that ninety-one years have elapsed since the prayers of our venerable Church were first offered in this vicinity.

For some time previous to 1833 there had been occasional services held at some private house, when a clergyman of the Church happened to be in the village of Sing Sing or its vicinity. In 1833, there was reported to be twenty-four heads of families, with an aggregate of one hundred and thirty-six souls belonging to the Episcopal Church. "At a meeting of Episcopalians, residing in the village of Sing Sing and vicinity, held at the house of Mr. Caleb Bacon, on the 3d of October, 1833, it was resolved to form themselves into a society for the purpose, under Divine favor and assistance, of forming a Church in said village; and that we will communicate with our Episcopal friends and neighbors on the subject, and urge by our best endeavors their co-operation in the good work." It was also agreed to write to the Rev. Mr. Jelliff, of North Salem, who had expressed a wish to aid them in establishing a Church. Upon the 27th of October, the Rev. Mr. Crosby officiated in the house of Mr. Bacon, and on the 3d of November following, divine service having been read by James Smith, Esq. notice was given of their intention to organize a parish according to law. At a meeting of the congregation held November 11th, 1833, present, the Rev. A. H. Crosby of Yonkers; the following gentlemen were elected the first officers of this parish, viz: Caleb Bacon and George William Cartwright, churchwardens. Robert Wiltse, Joseph Hunt, John Strang, Jacob C. Arthur, Peter R. Maison, John Barlow, William Dargue and James Smith, vestrymen. At a

vestry meeting, held Dec. 4th of that year, a committee reported that they had waited on the Rev. Mr. Harris of White Plains, who expressed a perfect willingness to officiate for the Church on that part of the Lord's day, when his service was not required in his own congregation. At the same time it was resolved to memorialize the rector, churchwardens and vestrymen of Trinity Church, New York, for aid by funds, in the erection of a church edifice. In this memorial, which was presented by James Smith, Esq., the petitioners state among other matters:—"That some years past, an old Episcopal church in this neighborhood, at New Castle, (of wood) falling to decay, its congregation was broken up, and some of the descendants of its members have become Quakers, notwithstanding portions of them have until lately adhered to the forms of the Episcopal Church; and your memorialists entertain a hope that with the blessing of Divine Providence, by the means of the establishment of a church at Sing Sing, many of the descendants of this ancient congregation may be brought back to our Church, &c." Trinity Church nobly responded to this call by an appropriation of \$2000, the remainder being raised by public subscription.

At a vestry meeting held May 12, 1834, it was resolved to erect a church 65 feet in length, by 45 feet in breadth, on property purchased for that purpose of Richard Austin. Subsequently \$500 in this County was obtained towards the building of it. Upon the 6th of August of that year, it was also unanimously resolved to invite the

REV. EDWARD N. MEAD, A. M.

to become rector of this parish. At the Convention of this Diocese held the first Thursday in October following, this church was admitted into union with the Convention. In November, 1839, Mr. Mead resigned the rectorship of the parish and was succeeded on the 16th of December by the

REV. CHARLES HENRY HALSEY, A. M.

who entered upon the duties of the rectorship May 1st, 1840.

n June, 1841, the churchwardens and vestrymen purchased a convenient house and lot of one acre, as a parsonage, for the sum of \$3150. On the 16th of October, 1846, the

REV. CHARLES TOMES

was called to the rectorship. This gentleman was succeeded on the 20th of December, 1847, by the

REV. WILLIAM F. HALSEY,

the present incumbent.

THE CHURCH.

St. Paul's Church, which is situated in the village of Sing Sing, is a beautiful gothic structure of native marble. The tower is built of the same durable material and supported by single buttresses. It is intended to finish the whole with a plain marble spire and pinnacles. Beneath the body of the edifice is an extensive basement, containing lecture, vestry and robing rooms. Above the tower entrance, a neat escutcheon bears the following inscription :—"St. PAUL'S CHURCH, A. D. MDCCCXXXV." The interior, which has recently undergone considerable improvement, is neat and appropriate.—The altar and font are of polished marble, richly carved, the latter presented by Miss Ludlow. The communion service consisting of a flaggon, two chalices and paten, were the gift of Mrs. Jacob C. Arthur. The tower contains a large bell manufactured by "A. Meneely, West Troy, N. Y., 1835," which weighs 1500lbs. It was purchased by the vestry at a cost of \$450. The deep tones of this powerful bell can be heard for many miles over the adjoining hills.

The corner stone of this edifice was laid by the Rt. Rev. B. T. Onderdonk, November 6th, 1834, in the presence of a large concourse of people ; on which occasion an address was delivered by the Rev. E. N. Mead, rector of the parish. The Rev. Peter S. Chauncey, of Rye, was also present, and assisting. On the 3d

of April, 1835, the corner stone was finally closed up and built upon. In the cavity of the stone was deposited a Bible and Book of Common Prayer, as an evidence that the Church is spiritually founded upon "Apostles and Prophets, Jesus Christ himself being the chief corner stone," also the canons of the Protestant Episcopal Church, in the United States of America, journals of General and Diocesan Conventions, with other journals and pamphlets, together with a glass bottle closed and sealed, containing among many other things a parchment, on which was the following inscription :—

St. Paul's Church, incorporated Nov. 11th, 1833.

Rev. Edward Nathaniel Mead, A. M., rector.

George W. Cartwright and Caleb Bacon, Churchwardens.

John Strang, Peter R. Maison, William Dargue, Jacob C. Arthur, John Sing, John Barlow, Joseph Hunt and Robert Wiltse, vestrymen.

James Smith, clerk of the vestry.

Samuel C. Nichols, Superintendent of the Sunday school.

Mrs. John Strang, superintendent of the female department.

Carman Nichols, secretary ; Robert Wiltse, Treasurer ; John Barlow, Librarian.

Building committee, Jacob C. Arthur, Joseph Hunt, George W. Cartwright, John Strang and John Sing.

Ledyard H. Halsey, Builder.

Calvin Pollard, Architect.

Paul McCord, Superintendent.

On Wednesday, July 6th, 1836, it was consecrated and set apart to the service of Almighty God by the Bishop of the Diocese, in the presence of a large congregation. There were the following clergymen also present : the Rev. E. N. Mead, rector, the Rev. William Creighton, D. D. and the Rev. William Cooper Mead, D. D., also the Rev. Messrs. Zachariah Mead, P. S. Chauncey, Alexander H. Crosby, John F. Messenger, Samuel F. Nichols, Francis H. Cummings, William F. Walker, Lawson Carter and Robert W. Harris.

NOTITIA PAROCHIALIS.

Since the organization of the parish in 1833 to 1853, there have been two hundred infants baptized, and fifty-three adults.

In 1840, Communicants, 58. Baptisms, —

In 1853, " 82, " 12.

The No. of Catechists belonging to this parish in 1853, were 8; Catechumens, 50; No. of Families, 66; No. of Souls, 268.

The population in 1840, prior to division, was 7307.

" " 1852, was 4200.

WARDENS OF ST. PAUL'S CHURCH, SING SING.

From 1833 to 1853.

George W. Cartwright,

Caleb Bacon.

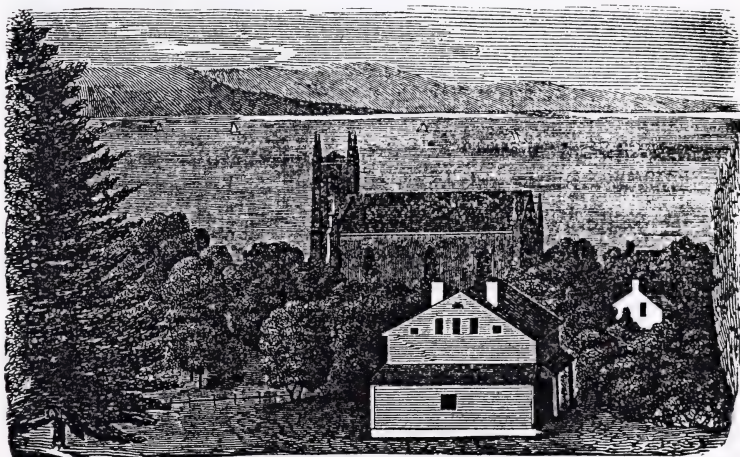
John Strang,

Robert Wiltse.

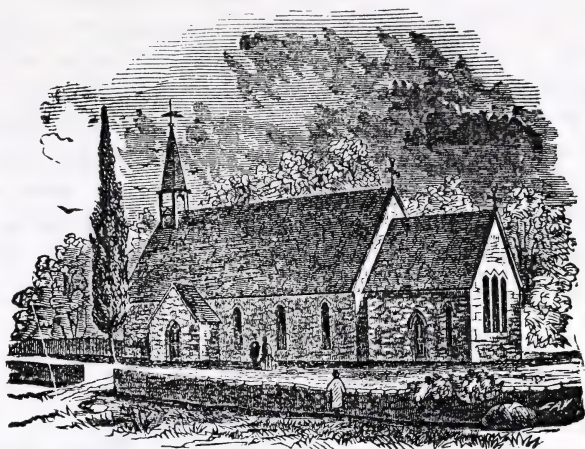
John J. Kane,

Samuel C. Nichols.

Marlborough Churchill.



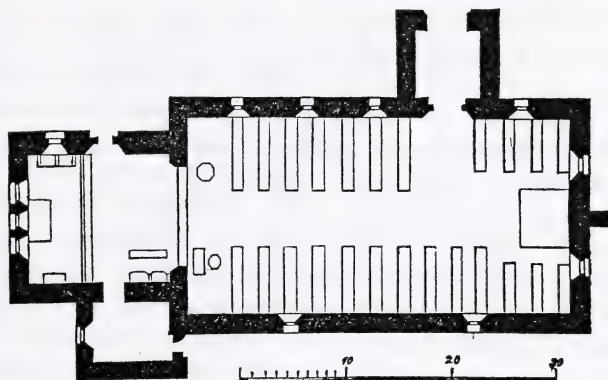
St. Paul's Church, Sing Sing.



All Saint's, Briar Cliff.

The Chapel of All Saint's, Briar Cliff, belongs to this parish. "This small, but beautiful stone sanctuary is situated at the junction of two roads, on a height behind Sing Sing, commanding one of the finest views along the whole length of the Hudson. That noble river lies in the distance, like a lake of ten miles extent, while the villages which dot its banks, and the high rocks which border its western shore, and the plains and hills that lie still beyond in the back ground are spread out like a map beneath the eye of the spectator, standing by the porch or bell gable of the building. It seems, indeed, an house of prayer and praise set where the glorious works of God are full in view to stimulate devotion, and like Balaam on Peor, it looks down on a goodly scene of valleys spread out and gardens by the river side." Struck with the beauty of this spot, the late Rev. John Ogilby, D. D. had selected it as a retreat for himself and his family. Before his own dwelling was completed, the thought entered his mind that an humble way-side sanctuary in which, when not occupied, he might officiate, would, prove a blessing to the neighborhood. By the help of generous friends in the vicinity, and elsewhere, he was enabled to carry on the good work near to its completion, when disease interrupted him, and death stayed his hand. His friends knew that the use of

the chapel, if completed, would depend upon the family by whom the place was occupied. Happily it has fallen into the hands of those whose hearts are devoted to the Church. With ready zeal they entered into this good design. So that it might not be stayed, Henry McFarlan, Esq. of New Jersey, offered to bear the whole expense of its completion. This work was accomplished under the direction of Messrs Dudley & Condit, in a manner which reflects the greatest credit upon their skill and taste, in all which they were most devotedly seconded by F. Mc Farlan, Esq. of Briar Cliff.



Ground Plan of All Saint's, Briar Cliff.

This edifice was first opened for divine service on Wednesday, December 13th, 1854, on which occasion a number of the clergy were in attendance. The following notice of this event is taken from the Banner of the Cross, for December 23d:—
 "Morning Prayer was commenced by the Rev. Dr. Morton, of Philadelphia, the Rev. Dr. Higbee, of New York, and the Rev. W. H. Williams, of Ridgefield, Conn., reading the Lessons, and the Rev. W. F. Halsey, of Sing Sing, offering the Litany. The Rev. A. B. Carter, of Yonkers, read the Ante-Communion service, in which the Rev. Mr. Johnson, of New Jersey, read the Epistle.

The sermon was preached by the Rev. Frederick Ogilby, from the text, 1 Samuel, vii. 12. The Holy Communion was then administered to a large number of Communicants, by the

Rev. Dr. Creighton, of Tarrytown. There were present of the clergy also, the Rev. Harry Finch, of New Jersey, and the Rev. Messrs Geer, Spencer, Olssen and Lundy, of New York. All but two were in surplices, and filled the deep chancel, giving great effect to the services.

"The furniture of the church is most appropriate; the wood used is yellow pine, oiled and varnished. All the windows are of stained glass, by Gibson, of Philadelphia—that in the chancel being very beautiful. It is intended as a Memorial Window of Dr. Ogilby, and bears most beautifully inscribed upon it those three articles of the creed:—‘I believe in the Communion of Saints, the Resurrection of the Body, and Life everlasting.’ In the centre light of the Triplet are the Cross, the emblems of the Communion, and the letters I. H. S. At the base of the window is the inscription, ‘*In Memoriam Funditoris.*’ This window is the gift of A. Beresford Hope, Esq., a noble layman of the Church of England, and a warm friend of Dr. Ogilby, thus happily expressing ‘the Communion of Saints.’ The font, one of the most beautiful we have ever seen, was given to Dr. Ogilby by a devoted Christian lady. The communion service was presented by a family of St. James’ Church, Philadelphia, through the Rev. Dr. Morton. Well might this be called a Temple of gifts, realizing the doctrine which its name asserts.”

The Reverend Founder, who died in 1851, was buried in the grave yard of St. John’s Church, New Brunswick, N. J. In a quiet corner, of which there stands at the head of a lowly mound, a chaste and solid head stone, surmounted by a beautiful wheel-cross, and bearing in the old English character the following inscription:—

To
The beloved memory
of
JOHN DAVID OGILBY, D. D.,
Prof. of Eccl. History,
Who entered into his rest
February ii, Mdccli,
At the age of forty years,
after a life of unreserved devotion to Christ and His Church.

HISTORY

OF THE

PARISH AND CHURCH

OF

UPPER GREENBURGH.

This parish was first organized by the Rev. William Creighton, D. D. in August, 1836. At a meeting of the congregation, held on the 8th of that month the following gentlemen were elected officers: Nathaniel B. Holmes and Steuben Swartout, churchwardens. Jonathan S. Odell, Joseph M. Scribner, Stephen B. Tompkins, Pierce Wildey, Jasper Odell, Henry L. Haight, Nathaniel Bayles and Charles B. White, vestrymen.^a A church edifice was commenced in the autumn of that year and consecrated to the service of Almighty God, by the name and style of Christ Church, Tarrytown, by Bishop Onderdonk in September, 1837. The whole structure, a neat gothic edifice of brick, is valued at \$8000. The Rev. William Creighton, D. D. is the first and present incumbent.

On the north side of the chancel of Christ Church are two marble slabs bearing the following inscriptions:—

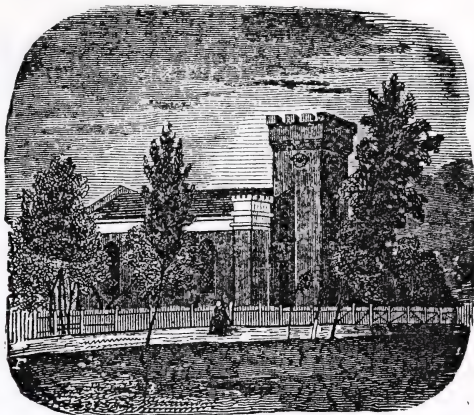
In memory of Catharine Kemble, born October, 1765, and departed this life the 16th day of July, A. D. 1844. Sister to Maria Philipse. "In death they were not divided."

In memory of Maria Philipse, (relict of Frederick Philipse)

^a County Rec Religious Soc. Liber. B. p. 42.

of Philipstown, Putnam County, New York, who departed this life the 13th day of November, A. D. 1839, aged 68 years. Her remains rest within the walls of the tower of this church. "The memory of the just is blessed." Prov. x. 7.

The No. of baptisms for this parish in 1853, were 7. Communicants, 49. Catechists, 4. Catechumens, 40.



Christ Church, Tarrytown

HISTORY

OF THE

PARISH AND CHURCH

OF

SOMERS.

Prior to the year 1788, this parish formed a part of the township of Hanover, within Cortlandt's manor. Upon the 7th of March, 1788, it was independently organized under the title of Stephentown, a name adopted out of compliment to Stephen Van Cortlandt, (fourth son of the Hon. Stephanus Van Cortlandt, first lord of the manor of Cortlandt) one of its principal proprietors. The present name was bestowed, A. D. 1808, in honor, it is said, of Captain Somers, one of the gallant heroes of the Tripolitan war.

Under the Mohegan Indians, Somers formed an appendage to the great territory of Amaghpogh or Ammawalk. In 1699 a deed for this tract was executed by Sachima Wicker, the chief of the Kightawonck tribe, (within whose limits Amaghpogh was comprehended) to Stephanus Van Cortlandt.

This parish may fairly be considered a daughter of St. James' Church, North Salem, as the families which formed its nucleus were for many years under the pastoral care of the rectors of St. James', and attended service at Salem.

So early as the year 1804, the Episcopalians of North Salem and Stephentown united with those of Bedford and New Castle in calling a minister. It appears too that the Episcopalians of Stephentown contributed liberally towards this object, considering their number and estates. Upon the 4th of September, 1804, the

REV. GEORGE STREBECK

was called^t to, and accepted the rectorship of the united parishes. The next year, however, he resigned his charge, and accepted a call to the rectorship of St. Stephen's Church, New York. For some time after 1805, the Churchmen of this section of country were favored with the occasional ministrations of the Rev. R. C. Moore, the late pious and beloved Bishop of Virginia, and many other respectable and laborious clergymen. In 1807 the Rev. Messrs. Rogers, Moore and Wilkins were appointed, agreeably to the sixth canon of the Diocese of 1806, "to supply North Salem and the other congregations in Westchester County, on a Sunday, or some days in the same week of their appointments at Bedford." Occasional services were also performed here, by other clergymen. In his parochial report for 1808, Mr. Rogers, rector of Rye, observes:—"Agreeably to appointment I visited and performed divine service twice at Bedford, once at Stephentown, and once at New Castle. And although the congregations in those places appear to labor under discouragements, having no settled minister, yet many are friendly attached to our Church, and are highly gratified with even the occasional services which we are able to afford them." Previous to the erection of the parish church in 1842, Episcopal services were held usually in an edifice erected by the liberality of persons belonging to the various religious societies and others, possessing no denominational connection, under the name of the union meeting house. Before the 26th of January in the year of our Lord 1835, the present parish was organized under the rectorship of the

REV. ALEXANDER FRASER.

About this time, arrangements were made for disposing of the interest which the Episcopal party held in the union meeting house and parsonage, and building a church for themselves. This was quickly effected through the active and zealous exertions of the vestry, to whose liberality, together with that of several other individuals of the neighborhood, friendly to the undertaking, the parish is indebted for its present commodious and beautiful church. Mr. Fraser was the son of Donald Fraser, a descendant of Hugh Fraser, (Lord Lovat) chief of the clan Fraser, and Anne Bowman, a daughter of the Haliburton's of Kirkleston, in Aberdeenshire. He was born at Lachilee, in Forfarshire, A. D. 1802; and at the age of fifteen removed into England, where he received the principal part of his education. "Early in life, religiously inclined, he became, when arrived at man's estate, a preacher among the Primitive Methodists, in which capacity he officiated in London and other places in England, and with much acceptance, for several years. About 1831 he came to this country, intending to pass through to Canada, where he purposed to take holy orders in the Church, and to serve as a missionary. His plans, however, were so far changed that he married in New York, and was ordained Deacon by the Rt. Rev. Benjamin T. Onderdonk, in St. Peter's Chapel, New York, on the 30th of June, 1833. He then became a missionary, first in what is now the Diocese of Western New York, and afterwards at North Salem and Somers, &c. He was admitted to the holy order of priests by Bishop Onderdonk in St. James' Church, North Salem, May 8th, 1835, and the next year transferred to New York city, as a missionary of the New York Protestant Episcopal Missionary Society, which office, he held, first as missionary in charge of the church of the Holy Evangelists, and afterwards as missionary at large for four years; in both of which capacities he laboured with great zeal and diligence. As illustrative of his deep interest in his pastoral duties, and of his mental powers, it may be mentioned, that while missionary in New York, finding that he was brought in contact with many French and German emigrants, he made

himself at once sufficiently acquainted with those languages to converse and officiate therein.

"The remaining years of his life were most usefully passed as the minister of St. Philip's Church, New York, and one of the chaplains of the Sailor's Snug Harbor, Staten Island."^a He died in New York city, on Friday; May 26th, 1848, in the 48th year of his age. His remains were interred in Greenwood cemetery.

Upon the removal of Mr. Fraser in 1836, occasional services were held here by the Rev. Alfred H. Partridge. In September, 1842, he reported to the Convention that :—"In addition to the usual services of the Church in Bedford, he had officiated at Somers once a month until the consecration of the church, which took place on the 19th of January last; and since, every afternoon until Easter." Mr. Partridge has labored in this parish (at different periods) for five years, and was under God the means of raising the Church to its present prosperous condition. Mr. Fraser was succeeded by the

REV. DAVID H. SHORT,

who entered upon the duties of this parish, in connection with St. James' Church, North Salem, on the first Sunday after Easter, A. D. 1842. He reported six baptisms and thirteen communicants. Mr. Short removed to Connecticut in 1844, and was succeeded by the

REV. SAMUEL C. DAVIS,

who took charge of the parish about Easter of that year. He makes report to the Diocesan Convention, of twelve baptisms and twenty-two communicants, and observes :—"That a gradual advancement in the temporal and spiritual interests of the parish, calls for devout gratitude, and encourages to greater zeal and faithfulness." Upon his removal in 1846, the

^a See New York Churchman for June 10th, 1848.

REV. ALFRED H. PARTRIDGE

officiated here until the

REV. JOHN WELLS MOORE,

the present incumbent was called to the rectorship in 1851.

THE CHURCH.

The Episcopal Church of St. Luke, occupies a fine situation on the plain, which combining with the beautiful range of hills to the west and north furnishes a pleasing view. It is a very handsome edifice of wood, in the Grecian style, with a stone basement beneath. The front presents a lofty portico, supported by Ionic columns; the roof is surmounted with a low tower, which contains a fine toned bell. The interior is very handsomely fitted up, and reflects much credit on the parish. This building was consecrated to the service of Almighty God, on the 19th of January, A. D. 1842, by Bishop Onderdonk. It had been previously incorporated upon the 28th of February, 1835. Isaac Purdy and Frederick J. Coffin, churchwardens. Thaddeus Barlow, Aaron Brown, William Marshall, Gerard Crane, Edwin Finch, Charles Wright, William Turk and Ray Tompkins, vestrymen.

The organ was presented by the ladies. The communion service, which is of silver, and very handsome, was also given by them, and bears the following inscription:—"St. Luke's Church, Somers, 1843."

NOTITIA PAROCHIALIS.

1842, Communicants, 13,	Baptisms, 6.
1844, do 22,	do 12.
1853, do 23,	do 33.

In 1782, the white population of the middle ward of Cortlandt's manor was 2146.

In 1840, the population of Somers was 2082.

In 1850, do do do 722.

No. of families belonging to this parish in 1853, 20. No. of souls, 95. Catechists, 5. Catechumens, 17.

WARDENS OF ST. LUKE'S CHURCH.

1836 to 1840.

Isaac Purdy,

Frederick J. Coffin.

1840 to 1848.

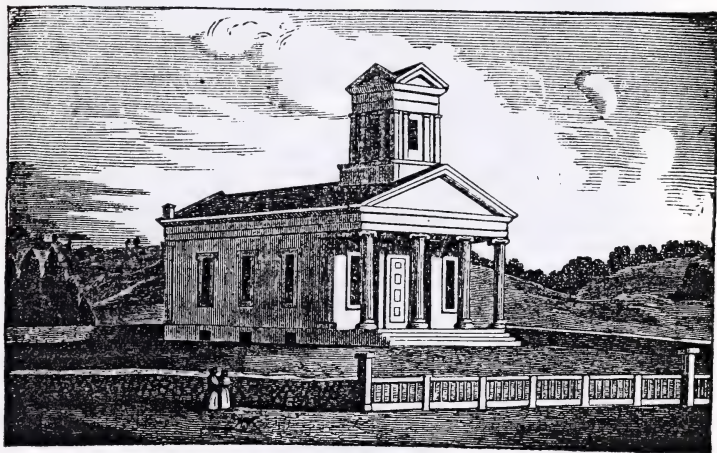
Joshua Purdy,

Charles Wright.

1849 to 1853.

Thaddæus Barlow,

William Turk.



St. Luke's Church, Somers.



Lewis Morris



HISTORY

OF THE

PARISH AND CHURCH

OF

MORRISANIA.

The manor of Morrisania formerly constituted one of the six precincts of Westchester parish. Its name being derived from the Morris family, the first patentees under the Crown. At the period of the Dutch discovery, it was styled Ranachque, an aboriginal appellation, which doubtless refers to some object peculiar to its geographical locality. The first grantee under the Indians of Ranachque, was Jonas Bronck, in 1639, who subsequently obtained a "ground brief" from the Dutch authorities. His widow Antonia Slaghboom, married Arendt Van Curler, who in 1651 transported Bronck's land to Jacob Van Stoll, from whom it passed through several proprietors to Richard Morris. This individual was among the adherents of Oliver Cromwell, who, by the restoration of Charles the Second in 1660, were obliged to seek refuge in foreign lands. He had held the commission of Captain in a regiment commanded by an elder brother, Lewis, in the army of the Commonwealth, and having disguised himself under the profession of Quakerism, first took

up his residence in the Island of Barbadoes, whence he removed to New York. In 1676 he obtained a patent of Bronck's land from Gov. Andros, and subsequently a confirmation from Shahas and other Indians. He died in 1672, leaving a son, Lewis Morris,^a who was born at Morrisania in 1671, and upon the death of his uncle Lewis in 1691, fell heir to his estates. On the 8th of May, 1697, Lewis Morris obtained royal letters patent from King William the Third, erecting Morrisania into a township and manor, to be holden of the King in free and common soccage, its Lord yielding and rendering therefor, annually, on the Feast day of the Annunciation of the Blessed Virgin Mary, the rent of six shillings. Under this charter the Morris' were possessed of the impropriation and the patronage of all and every, the church and churches, erected or established within the manor of Morrisania.

Lewis Morris, the third proprietor of Morrisania, appears to have been a man of extraordinary talents. Chief Justice Smith informs us, "that of all the members of the New York Assembly in 1710, Col. Morris had the greatest influence in our public affairs. He was a man of letters, and, though a little whimsical in his temper, was grave in his manner, and of penetrating parts. Being excessively fond of the society of men of sense and reading, he was never wearied at a sitting till the spirits of the whole company were dissipated. From his infancy he had lived in a manner best adapted to teach him the nature of man, and to fortify his mind for the vicissitudes of life." In the year 1700, he was appointed President of the Council of New Jersey, and subsequently Governor of that Province. On the accesssion of William Burnet, as successor to Governor Hunter, in September, 1720, Col. Morris received the appointment of Chief Justice of the Province of New York, and became the chief confidant and adviser of the new execu-

^a Among the unprovided brethren of St. David's College, Pembrokehire, in 1553, was Lewis Morris, one of the ministers who received a pension of £6 13. Hist. of the Cathedral of St. David's, by Brown Willis.

tive. In 1733, he was elected a representative for the County of Westchester, in opposition to the aristocratic candidate. He was chosen a member of the Venerable Propagation Society, and took a very active part in promoting its interests. As early as September 14th, 1700, at a meeting of that body, held in London, a memorial was received from him, in which he speaks of the several townships of East Jersey, "as distracted by almost every variety of dissent, but with little appearance of real religion among them." He also suggests some measures which may conduce to the bringing over to the Church the people in those countries. "*First.* That no man be sent a Governor into any of these Plantations, but a firm Churchman, &c. If possible, none but Churchmen to be in his council and in the magistracy.

"*Secondly.* That Churchmen may have some peculiar privileges above others. This (if practicable) must be done by Act of Parliament.

"*Thirdly.* That there may be some measures fallen upon, to get ministers to preach gratis in America, for some time, til there be sufficient numbers of converts to bear the charge, and I presume that may be accomplished this way: let the King, the Archbishop, the Bishops and great men, admit no man for so many years to any great benefice, but such as shall oblige themselves to preach three years gratis in America; with part of the living let him maintain a curate, and the other part let him apply to his own use. By this means we shall have the greatest and best men, and in all human probability, such men must in a short time, have made a wonderful progress in the conversion of these countries, especially when it is perceived the good of souls is the only motive to this undertaking."^a

About the same time he informs the Society that:—"The want of a Bishop, and exorbitant power of the several Governors of the Plantations are great hindrances to the propagation of the Gospel."

^a New York, MSS. from archives at Fulham, vol. i. p. 106. (Hawks.)

The following extract is taken from his next communication to the Secretary :—"I have used some endeavours to persuade the Dutch in my neighborhood into a good opinion of the Church of England, and have had that success, that they would, I believe, join a great part of them in the sacraments and worship, had they Dutch common prayer books, and a minister that understood their language. I have taken some pains with one of their ministers, one Mr. Henricus Beyse, and have prevailed on him to accept of Episcopal ordination. I think him a man of the best learning we have in this part of the world, and I believe he may be ranked among the men of letters in the other, but I must acquaint you that he has had some falling out with his parishioners——For my part I do believe he is most falsely accused, I have observed his life and have found nothing in it irregular or unbecoming his character. The Dutch of best figure have a value for him, and allow him to be the greatest master of the Dutch tongue they have among them, and those in my neighborhood esteem him very much. If the Society think fit to employ him I shall add to what they give £15 per annum for three years, and I believe he will do great service, and I doubt not you will find him worth your acquaintance and favor. If the Society would send about fifty Dutch common prayer books, I believe they would sell, and the money might be returned or paid to their missionaries as they thought proper. This would be doing a great good at a cheap rate. This sir, is what offers at present from

Sir,

Your affectionat humble servant,

LEWIS MORRIS."^a

Colonel Morris was at this time one of the most influential freeholders in the parish of Westchester, and a liberal benefactor to its church. The small bell that recently hung in the turret of St. Peter's was the gift of his bounty in 1706. His manor embraced a large portion of the parish, and contributed annually

^a New York, MSS. from archives at Fulham, vol. i. pp. 159, 160. (Hawks.)

a small rate for the support of the rector and poor. The following extracts are taken from the vestry book of St. Peter's:—"At a meeting held by ye Justices, Vestrymen and Churchwardens on ye 17th of January, 1708-9, it was ordered, yt the two Churchwardens for this ensuing year shall go to Mr. Morris to know if yt he will pay his arrearages, or otherways to know if yt he will joyne issue with ye parish to try ye title whether his manor be in ye parish or not, and make return at ye next meeting." At a meeting of the same body held the 24th day of January, A. D. 1709-10, &c.:—"it being discovered amongst ye vestrymen, &c. yt sometime since Mr. Lewis Morris, a principai freeholder of this parish made some motion and overtures of erecting or building at his own proper charge a convenient seat, place or pew, in some suitable part of ye church in this town, for ye accommodation of himself and family; which generous offer was by some (tho' a diminutive number) of the vestry rejected: yet notwithstanding did conclude them all by a tame acquiescency to ye bare negative voices of but two of them, who not well weighing ye consequences, nor seriously considering ye rationality of the offer did refuse giving ye liberty to that worthy gentleman; which ye vestry now met, having took into consideration, and seriously reflecting upon ye miscarriage of ye vestry in yt particular, (which indeed did look a little better than black ingratitude) have unanimously (*nemine contradicente*) agreed and concluded: that ye said Mr. Lewis Morris may if he sees cause at his own proper cost and charge, build, erect, make or set up any convenient pew, seat, &c., capacious enough for ye accommodation of his worthy self and family, within any convenient place (as unto him shall seem best) of ye body of said church."

Among the early benefactors to Trinity Church, New York, occurs the name of Lewis Morris, who contributed the timber for its erection. In return for this act of munificence, the vestry of that church granted the family a square pew. He was also a vestryman from 1697 to 1700. He died on Wednesday the 21st of May, 1746, aged 73.

The following notice of his death appeared in the New York Weekly Post Boy for May 26th, 1746 :—"New York, May 23d, Wednesday last departed this life, at *Trenton*, after a lingering illness, in an advanced age, his Excellency Lewis Morris, Esq., Captain General and Governor-in-Chief of the Province of New Jersey."

The following items are taken from the journal of his son, Lewis Morris. "May 26th, 1746, set out from Trenton with my father's corpse for Amboy ferry ; got there that night about nine of the clock. His corpse was attended by numbers of people, and his pall was supported by Messrs. Andrew Johnston, James Hide, Peter Kemble, Thomas Leonard, Philip French, Daniel Cox, Philip Kearney and Charles Read. The corpse was put on board of a large peri-augur, which came from Morrisania for that purpose, and arrived the next morning at Morrisania, the wind blowing at night at north-west extraordinary hard, and being cold lay that night at the ferry."

"May 29th. My father was buried at Morrisania in a vault built by directions in his will. The materials and workmanship came to £10 6 7½. His bearers were the Chief Justice, Joseph Murray, Robert Walters, James Alexander, William Smith, David Clarkson, Abraham Depeyster and Lewis Johnston. Dr. Standard the minister of the parish of Westchester attended the burial and performed the service of the Church."

By her last will and testament, Isabella Morris, wife of Governor Morris, directs that "her body be decently interred in the vault at Morrisania, near the remains of her deceased husband." This lady was the daughter of James Graham, Attorney General for the province of New York.

The subjoined notice of her decease appeared in the Pennsylvania Gazette for April 9th, 1752. "New York, April 6th, last Monday, died in the 80th year of her age, and on Thursday, was decently interred in the family vault at Morrisania, Isabella Morris, widow and relict of his Excellency Lewis Morris, Esq., late Governor of the Province of New Jersey. A lady endowed with every qualification requisite to render the sex agreeable

and entertaining. Through all the various scenes of life, she was a pattern of conjugal affection, a tender parent, a sincere friend and an excellent economist.

She was

Liberal without Prodigality.	In Person venerable.
Frugal " Parsimony.	" Conversation affable.
Cheerful " Levity.	" Friendship faithful.
Exalted " Pride.	Of Envy void.

That she passed through life, endowed with every grace ;

Her virtues, O! not Destruction can't deface,

Or cruel Envy e'er eclipse her fame,

Nor mouldering Time obliterate her name."

The sons of the Hon. Lewis Morris, were Lewis, who inherited the lordship and manor of Morrisania, and Robert, who had for his share the Jersey estates.

Lewis Morris, the eldest son was judge of the Court of Admiralty, and one of the judges of Oyer and Terminer. His death took place in his sixty-fourth year, July 3d, 1762. By his first wife, Catharine, he had issue three sons, Lewis, proprietor of old Morrisania, Richard and Staats. The descendants of the two former are very numerous in Westchester county. By his second wife, Sarah Gouverneur, he left one son, Gouverneur, father of the present Gouverneur Morris, of Morrisania. Another descendant in the fifth generation is Lewis G. Morris, senior warden of St. James' Church, Fordham.

Prior to the Revolution, Morrisania, as before stated, formed one of the precincts of Westchester parish, and in 1703 paid, as her quota, towards the rector's support and poor, £3 7. In 1720 her rate was £4 10. Morrisania continued to be associated with Westchester in the support of a minister until 1840, when the present parochial church of St. Ann's was founded by Gouverneur Morris, Esq., being the first building devoted to religious worship and instruction ever commenced in Morrisania.

The church with its adjoining grounds were munificently conveyed to the vestry as a donation, by its founder, Gouverneur Morris, Esq., in a deed securing the holy and beautiful house,

which God had moved him to erect, to the service of God the Father, Son and Holy Ghost, &c.

DEED OF GIFT.

"This indenture made this seventeenth day of July, in the year of our Lord one thousand eight hundred and forty-one, between Gouverneur Morris, of Morrisania, in the county of Westchester, in the State of New York, Esquire, of the first part, and the Rector, Wardens and Vestrymen of St. Ann's Church at Morrisania, of the second part: Whereas the said Gouverneur Morris with a view to the promotion of Religion and Piety, has at his own expense erected on his estate at Morrisania aforesaid, a church or edifice intended for the public worship of God according to the rites and ceremonies of the Protestant Episcopal Church in the United States of America; and whereas a religious society has lately been formed and incorporated according to law, by the name and style of the Rector, Wardens and Vestrymen of St. Ann's church at Morrisania, which corporation are the parties hereto of the second part, and the said Gouverneur Morris has promised to give to them the said edifice with the land hereafter described to be attached thereto, with the exceptions, and on the conditions hereinafter expressed. *Now this indenture witnesseth* that the said Gouverneur Morris, in consideration of the premises and of one dollar lawful money of the United States of America, to him in hand paid by the said parties of the second part, the receipt whereof is hereby acknowledged, hath granted, bargained, sold and conveyed, and hereby doth grant, bargain, sell and convey unto the said parties of the second part, their successors and assigns, all that certain piece or parcel of land situate in Morrisania aforesaid, whereon the said church edifice hath been erected, and bounded as follows, to wit: *Beginning* at a stake situate south sixty-six degrees and forty-five minutes, east sixty-eight and a half feet from an iron bolt in the south corner of a large rock, which stake is the south-west corner of the lot herein described, and running thence north twenty-three degrees and fifteen minutes, east two hundred and eighty feet six inches, thence south sixty-four degrees and forty-five minutes, east three hundred and ninety-five feet and two inches, thence south thirty degrees and thirty minutes, west one hundred and twenty-six feet and eight inches, thence south forty-one degrees and thirty minutes, west one hundred and forty-nine feet six inches, thence south forty degrees, west nine feet and two inches, thence north sixty-six degrees and forty-five minutes, west three hundred and twenty-six feet and six inches to the place of *beginning*, the last mentioned course being parallel with the front of the said church or edifice, and distant therefrom one hundred and sixty-two feet and eight inches, together with the said church or edifice and the hereditaments and appurtenances thereunto belonging, but excepting and reserving thereout the two vaults hereafter mentioned. *To have and to hold* the said premises hereby intended to be conveyed to the said parties of the second part, their successors and assigns forever, but nevertheless on the conditions and subject to the stipulations and covenants herein contained; that is to say, first, that the said church or edifice shall be devoted to the worship of God according to the rites and ceremonies of the Protestant Episcopal Church in the United States of America, and shall not be used for

any other purpose. Second, that such of the pews in the said church as are marked in the plan hereto annexed with the word Free, shall never be sold or rented, but shall remain free, so that all persons coming to the said church to worship therein may freely occupy and use the same. Third, that none of the pews within the said church or edifice shall ever be sold, but that all except those intended to be free as aforesaid, may be rented for terms not exceeding three years, and that the rents arising therefrom shall be forever applied for the support of the rector or minister for the time being who shall officiate in the said church, and for no other purpose except for necessary repairs of the said church, and for fuel and other necessary expenses for the services of the same. And whereas a vault hath been constructed which is under the said church, and in which are interred the remains of the mother of the said Gouverneur Morris, and whereas there is another vault within the boundaries above described, but not beneath the said church, in which are interred the remains of the father of the said Gouverneur Morris and of others of his family, now it is hereby declared that each of the said vaults, and the ground whereon they are built, is hereby reserved and excepted from the above grant and conveyance (and it is one of the express conditions of this conveyance) that the said Gouverneur Morris, his heirs and assigns, shall at all times have access to the said two vaults with the privilege of opening and using the same for the burial of their dead. And whereas the said Gouverneur Morris has also caused to be constructed under the said church other vaults, it is also a condition of this conveyance, that if the parties hereto of the second part shall sell or grant the right of using the same, they shall invest all money to arise from such sales or as compensation for such grants so that it may produce an annual interest or income, and shall apply such interest or income to the support of the rector or minister for the time being officiating in the said church, and for no other purpose whatever. And this conveyance is on this further condition, that the land hereby conveyed, and not covered by the said church, shall be used for the purposes following and none other: that is to say, a part not exceeding one half thereof may be used as a site for a parsonage or dwelling house for the use of the rector or minister for the time being officiating in the said church, and for a garden to be attached thereto, and for a site for sheds for the protection of horses and carriages of persons attending worship in the said church, and the residue of the said land shall be used as a cemetery or burial ground, and for no other purpose, and it is a further express condition of this conveyance, that no rector or minister shall be called or employed to officiate in the said church during the life of the said Gouverneur Morris without his previous consent in writing, and further, that neither the premises hereby conveyed or any part thereof, nor any of the said pews or vaults, or any of the rents or income to arise therefrom from any part of the said premises, shall ever on any pretence, be mortgaged, or in any way or manner be made liable for any debts or engagements of the parties of the second part, or of their successors. And the said parties of the second part, for themselves and their successors, hereby covenant with the said Gouverneur Morris, his heirs and assigns, that they the said parties of the second part and their successors, shall and will faithfully observe and perform all and every of the said conditions, and it is hereby expressly declared and agreed, that if default shall at any

time be made in the performance or observance of any of the conditions above mentioned, or of the said covenants, it shall be lawful for the said Gouverneur Morris, his heirs and assigns to re-enter into, and upon, the said premises, or any part thereof, in the name of the whole, and the same to have again re-possess and enjoy as in his first and former estate, anything herein contained to the contrary thereof notwithstanding. In witness whereof, the said Gouverneur Morris hath hereunto set his hand and seal, and the parties of the second part have caused their corporate seal to be hereunto affixed the day and year first above written.

GOUVERNEUR MORRIS, of Morrisania.*

*Sealed and delivered }
in the presence of }*

H. M. MORRIS.

THE CHURCH.

The church of St. Ann's is situated in a picturesque position, near Old Morrisania, on rising ground, overlooking a clear and rapid little stream, hastening to join the more expanded waters of the East River. It is a pleasing gothic structure of marble, and comprises a nave with two aisles, small recess chancel, and a spire over the southern end. "It was erected by the present Gouverneur Morris, Esq. in a field on his own estate, which had for some time been hallowed, as containing the sepulchre of his parents. In a vault constructed to receive his remains, as appears by a tablet in the chancel, the relics of the Honorable Gouverneur Morris, a name illustrious in his country's annals, were laid by his faithful widow. In the year of our Lord 1837 she joined him with the dead, and over her remains has arisen this beautiful sanctuary, which, in remembrance of her, and with respectful regard to two other valued relations of the name, was called St. Ann's, from the blessed St. Anna of the Gospel, and consecrated by that name on the 28th of June, 1841, by Bishop Onderdonk." The following notice of the consecration occurs in the address of the Bishop to the 57th Annual Convention of the Diocese:—"Monday, 28, consecrated St. Ann's Church, Morrisania, Westchester county, of which the

* Copied from the original in the possession of Gouverneur Morris, Esq., Secretary and Treasurer of the vestry of St. Ann's Church, Morrisania."

laying of the corner stone, but little more than eight months previously was mentioned above. In that short period, this substantial marble edifice was erected, finished and furnished, in a beautiful, neat and commodious manner, at the sole cost of Gouverneur Morris, Esq. on his own estate. This is the fourth instance of such pious munificence in the history of our Diocese, and one which every true friend to his country will delight to regard as eminently worthy of a name already illustrious in that country's annals. God grant that it may not be the last addition to the list which hands down to the grateful remembrance and veneration of the Church, the names of Duane, Van Zandt and Pierrepont. It were much to be desired that our wealthy and benevolent men would duly consider the perpetual and inestimable good that may be done by the erection—and let me add, moderate endowment—of churches. Before proceeding to the consecration of St. Ann's Church, Mr. Morris had cheerfully given every security that the church should be permanently devoted to the worship of our communion, and with that view transferred to a parochial corporation, when one should be there formed."

The act of incorporation of this Church bears date 20th of July, 1841; Robert Morris and Lewis Morris, wardens. Jacob Buckhout, Daniel Devoe, Benjamin Rogers, Benjamin M. Brown, Edward Legget, Lewis G. Morris and Henry W. Morris, vestrymen.

The interior of the church contains a well arranged chancel and the tablet before mentioned, inscribed as follows:

Conjugal affection
Consecrated this spot where
THE BEST OF MEN
was laid until a vault could be erected
to receive
his precious remains.

A beautiful purple altar cloth adorned with the sacred monogram, surmounted with the glory, together with a silver communion service, consisting of a flagon, two chalices and paten,

have been recently presented to the church by the ladies of the congregation. There is also an additional paten which bears the following inscription, "Stæ. Annæ Altari Voverunt Tres, J. H. C. Fest Pentecost, 1742." The bell is inscribed, "Presented to St. Ann's Church by Gouverneur Morris. J. P. Allaire, New York, 1841."

The chancel screen and organ were also furnished by the ladies. In a vault near the church, repose the remains of the Hon. Gouverneur Morris, who died at Morrisania, November 5th 1816, aged 64. On the west side of the church is a neat parsonage.

RECTORS OF ST. ANN'S CHURCH, MORRISANIA.

INST. OR CALL.	INCUMBENTS.	VACAT. BY.
———	1841, Rev. Arthur C. Cox, Deacon, resig.	
———	1842, Rev. Charles Jones, Presb. resig.	
———	1843, Rev. Charles Aldis, Presb. resig.	
1 Sept.	1847, Rev. Abraham B. Carter, Presb. resig.	
20 Mar.	1852, Rev. J. Pinckney Hammond, Presb. present rector.	



St. Ann's Church, Morrisania.

NOTITIA PAROCHIALIS.

1847, Communicants, 60. Baptisms, 17.

1853, since division, " 50. " 19.

In 1712 the population of Morrisania was 62.

In 1840, Westchester, West Farms, Morrisania and Fordham contained 4,154.

In 1850, West Farms, Morrisania and Fordham contained 4,268.

WARDENS OF ST. ANN'S CHURCH.

1841.

Robert Morris,

Lewis Morris.

1842-9.

Robert Morris,

William H. Morris.

1850-3.

William H. Morris,

Edward G. Faile.

HISTORY

OF THE

PARISH AND CHURCH

OF

NORTH CASTLE.

North Castle was at first styled the White Fields, a name derived from the White Balsam, and subsequently upon its division into several patents, the Liberty of North Castle.

Upon the 19th of October, 1696, Caleb Heathcote obtained a release from the Indian Sachems, Wampus, Patthunck, and others, of all that tract of land :—"Bounded north by Croton River, easterly with Byram River and Bedford line, northerly by the land of John Harrison and his associates, and the line stretching to Byram River aforesaid, and westerly by the land of Frederick Philipse." The above sale included the *west patent* of North Castle. In 1702 the eastern portion of what is still known as the *Middle Patent*, was granted by royal charter to Col. Caleb Heathcote and his associates. The western portion of the same was confirmed by Queen Anne, on the 25th day of September, 1708, to Anne Bridges and her associates. In 1766 a partition of the *middle* and *west patents* took place.

The settlement of North Castle was commenced about 1752,

principally by descendants of the Long Island Quakers, and a few Churchmen, who gave it the name it now bears. At this time it was united with Rye, and enjoyed with her, for nearly sixty-two years, the services of a succession of devoted and faithful missionaries.

Sometime prior to 1753, a site was selected for a church edifice, on the undivided land of the Middle Patent, not half a mile from the spot now occupied for this purpose, and was designated by the letter C, inscribed on a rock. This letter is still legible. The present proprietor of the farm has the ancient deed for the lot of ground in his possession. For some reasons, now unknown, it was determined to erect the church on another site (then in the same town, now in New Castle,) five miles distant from the former.^a This was done, and that building, being since taken down, was called "St. George's Church, North Castle."

The Rev. Robert Jenney, rector of Rye, (who first began to take pains with the people of North Castle, and preach among them) thus writes to the Venerable Propagation Society, in 1722 :—"I have lately been to a *settlement in the woods*, where I had good success, having baptized a whole family, parents and children." This evidently refers to the present parish, for

^a On the 10th of October, 1755, John Hallock of North Castle for the sum of £10 conveyed to Joseph Fowler and Caleb Fowler of the same place, "a certain piece of land lying in North Castle, bounded as followeth: beginning on the east side of the highway that leads from the said John Hallock's house to Aaron Forman's, sen. at a certain *neck*, which lyes at the south-west corner of the said Aaron Forman's home lot, *with the letter C cut thereon*, and from thence extending south 65 degrees, easterly or thereabouts along by the land of the said Aaron Forman's as the fence now stands 3 chains and 50 links (of Mr. Gunter's chain) to a stake stuck in the ground, with stones about it; from thence running south-easterly about 47 degrees 2 chains to a marked chesnut tree, standing on the edge of the brook, a little to north-end of the said John Hallock's new grist mill, from thence running west 2 chains and 80 links to the aforesaid road, and from thence running something to the east of the north 3 chains and 10 links to the first bound, containing $\frac{3}{4}$ of an acre, &c." Copied from the original deed in the possession of Mr. Job Sands, of North Castle.

in 1728, the Rev. James Wetmore, his successor, informs the same:—"That at North Castle, a *new settlement in the woods*, there are more than forty families, most of which are unbaptized, and that he preaches there every fifth Sunday." At this period North Castle, as one of the precincts of the parish of Rye, contributed towards the rector's support and poor £3 7 0.^a

For a number of years North Castle was destitute of religious privileges, until it pleased God, through the faithful labors of the Rev. Robert Harris to revive His cause in this insulated portion of the country. The following account of the organization of this parish is taken from the printed parochial reports of 1843:—"Episcopal services were commenced in a school-house, in the town of North Castle, in November, 1810, and were held here once a fortnight, until the Summer of 1842, when it was deemed expedient to occupy the log cabin in the village of Mile Square, in said town, as a place of public worship. In this building (eight miles distant from the church of White Plains) a good congregation was gathered, consisting of persons, who, although strangers to our services, were, notwithstanding, favorable to the Church, attentive to its ministrations and disposed to aid in its establishment. Immediately after the Convention of 1842, a Church was organized with the title of 'ST. STEPHEN'S CHURCH, NORTH CASTLE;' and it was determined at once to erect, with strict regard to economy, a neat and substantial church edifice. The Lord in an especial manner blessed our undertaking. Several providential circumstances, which might be mentioned, if space would allow, occurred to encourage and aid us. The work was accomplished without delay, and in a manner exceeding our most sanguine expectations. A beautiful church of wood, (42 by 36) with a handsome tower and vestry-room (12 by 18) in the rear, and gallery across has been thoroughly finished by day's work, of the most sub-

^a For a further account of this precinct, prior to the Revolution, see the parish of New Castle. New Castle was set off from North Castle in 1791.

stantial materials and workmanship, and completely painted with several coats of paint for the moderate cost of \$2000.

"It must be observed, however, that a small lot of ground eligibly situated was given for a site, together with the timber for the frame, and the drawing of the materials. The builder also, (Mr. L. Eggleston) very generously gave off his usual profits.

"The interior of the church has been handsomely furnished by money raised by the Ladies' Sewing Society, of the parish, which, aided by a similar association in my other parish, has furnished blinds for the windows, and paid for the painting of the church. (Two gentlemen in New York presented the church, the one with a chandelier, the other with a pair of lamps for the pulpit, very acceptable gifts, both costly and ornamental.)

"Without assistance from other parishes this church could not have been built. About \$675 were given by them, and we have returned them our sincere thanks.

Indeed the undertaking from the first, has been one of a missionary character; ministerial services are rendered gratuitously, and were extended in the hope that a region destitute of religious privileges, might, through the influence of our excellent institutions, be reclaimed from immorality and unbelief, to the fear and obedience of our Lord and Saviour Jesus Christ. This hope is daily confirmed."

St. Stephen's Church, North Castle, was first incorporated on the 23d of August, 1844:—"Israel Townsend and Samuel B. Ferris, churchwardens. John Merritt, Reuben M. Green, Lemon B. Tripp, Joseph Close, Ziel J. Eggleston, Elisha Sutton, Jonathan H. Green and Isaiah Townsend, vestrymen."

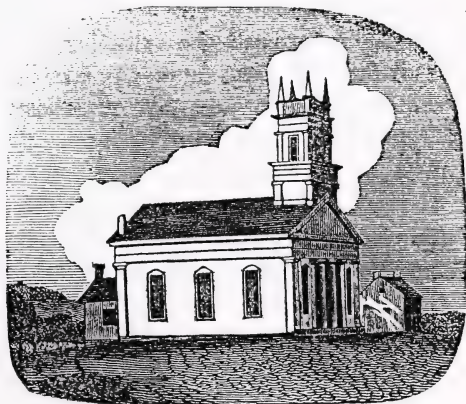
THE CHURCH.

The parochial church of St. Stephen's is situated at Armonck, on the road leading from White Plains to Bedford, and was Consecrated September 13th, 1843, by the Rt. Rev. B. T. Onderdonk, D. D., twelve of the clergy being in attendance.

From 1842 to 1853, the Rev. R. W. Harris, D. D. connected the rectorship of this church with that of his parish of White Plains. To St. Stephen's church is attached a glebe of several acres, on which stands the "Chester Female Institute."

The clergyman now in charge of this school, is the Rev. Isaac Dyckman Vermilye, rector of the parish, who, as well as his wife, has had valuable experience in teaching, and are both admirably adapted to the situations they respectively occupy.

"The Rev. Mr. Vermilye is now engaged with every prospect of successful labor. The congregation increases, and under his care will flourish. The present is with them an important period; a few individuals have made great efforts to plant our Church firmly, and if they can be sustained in carrying out their judicious plans, the parish will not only soon be beyond the need of aid, but be enabled to assist others. The school is their reliance, under God, for sustaining the church, and for extending its influence widely in the surrounding region, to be reached in no other way."



St. Stephen's Church, North Castle

NOTITIA PAROCHIALIS.

1844, Communicants, 11. Baptisms, 11.

1853, " 42. " 8.

In 1782, North Castle contained a population of 558 white inhabitants.

In 1840, the population was 2058.

In 1850, " " 2191.

The No. of families belonging to this parish in 1853, 33. No. of Souls, 133. No. of Catechists, 4. No. of Catechumens, 13.

HISTORY

OF THE

PARISH AND CHURCH

OF

PELHAM.

Prior to 1788, Pelham formed a district of the parish of Westchester and a portion of the old manor of that name, which originally embraced nine thousand one hundred and sixty-six acres. The name itself is of Saxon origin, and compounded of the two words *Pel* (remote) and *Ham* (mansion.) The former being the ancient surname of the manorial proprietors, affords us a very good reason for its adoption in connection with the last.

In the year 1642, Ann Hutchinson, widow of William Hutchinson^a of Newport, R. I., fled here for protection and commenced a plantation on Pelham^cneck, which up to a very late period was distinguished as the "Manor of Ann Hook's Neck." Here in 1643 the Siwanoy Indians murdered her and her whole family, consisting of sixteen persons.^b

^a William Hutchinson came from England in 1634, and settled at Boston, which he represented in 1635. He died at Newport, R. I. in 1642.

^b Neale's History of N. E. vol. i. p. 178. Weld's Rise, Reign and Ruin of the Autonomians.

In 1654, Thomas Pell, Esq. of Fairfield, Conn. purchased from Wampage and other Indians, nearly the whole of the south eastern portion of Westchester county, a part of which was erected by Governor Nicolls, A. D. 1666, into the manor of Pelham. The proprietor rendering therefor, yearly, one lamb upon the first of May, (the Festival of St. Philip and St. James) if the same should be demanded.

"The Pells boast a very remote antiquity, tracing their descent from the ancient family of that name in Lincolnshire, England, a branch of which afterwards removed into the county of Norfolk. Of this family was John Pell, Esq., lord of the manor of Shouldam Priory and Brookhall, in that county, who, by his will, dated September 26th, 1554, required to be buried in the church of Dersingham.^a John, his son and heir, was 'Steward or Master of the King's cup,' and died in 1607, leaving by his wife, Margaret Overend, six sons and three daughters. One of his sons was John Pell, A. M. in holy orders, rector of Southwyck, Sussex, who died A. D. 1616.^b This individual was the father of two sons, the Rev. John Pell, D. D. rector of Fobbing in Essex, and Thomas Pell, Esq. first proprietor of the manor of Pelham. The latter was born at Southwyck in 1608, he was 'Gentleman of the Bedchamber' to King Charles the First, and emigrated to New England about 1642, in which year he appears by the records to have been a resident of New Haven. Warmly attached to the Royal cause he refused to take the oath of allegiance to the New Haven authorities^c and removed to Fairfield, where he purchased from the Indians, as before stated, in 1654. Dying without issue in 1669, he bequeathed his lands in Pelham, to his nephew, John, the only son of the Rev. John Pell, D. D. who was employed by Oliver Cromwell as Diplomatic agent to the Protestant Cantons of Switzerland, and was afterwards appointed chaplain to the then Archbishop

^a Hist. of Norfolk Co. vol. v. pp. 127, 128, 129.

^b Biographia Britannica, vol. v.

^c O'Callaghan' Hist. of N. H., vol. i. 283.

of Canterbury. John Pell, Esq. was born at London on the 3d of February, 1643, where he received his early education. Soon after the Restoration he was appointed 'Sewer in Ordinary' to King Charles the Second. Upon the death of his uncle, he removed to this country and took possession of the manor of Pelham in 1670. He was a noble benefactor to the French church at New Rochelle, one of the first vestrymen of Westchester parish, a representative for the county of Westchester in the Provincial Assembly, and for many years a Judge of the Court of Common Pleas. He died intestate in 1702, leaving issue by his wife, Rachel Pinckney, two sons and several daughters. His descendants are still very numerous in the State of New York. Upon the 20th of October, 1687, the lands bequeathed to him by his uncle were by Royal letters patent erected into the lordship and manor of Pelham, to be holden of the King in free and common soccage, its lord yielding and paying therefor, yearly, on the Feast day of the Annunciation of the Blessed Virgin Mary, the sum of twenty shillings good and lawful money of this Province. Under this charter, the Pells were possessed of the impropriation and the patronage of the church or churches erected or to be erected in the said manor. In 1689, John Pell and Rachel his wife sold to Jacob Leisler for the French refugees, 'all that tract of land lying within the manor, containing six thousand acres,' which they subsequently settled and called New Rochelle. In this grant to the Huguenots, John Pell did also give 'the further quantity of one hundred acres of land for the use of the French church erected or to be erected by the inhabitants;' whereupon the French refugees took immediate possession of those glebe lands, and erected a church at New Rochelle, which constituted the only benefice within the manor until 1843.

On the 24th of March, 1693, an Act of Assembly was passed by which the manor of Pelham was made one of the four precincts of Westchester parish. The first vestryman elected under this Act, for the precinct in 1702, was John Pell, Sen. Esq., and the quota contributed towards the rector's support and poor

of the parish was £1 13. "At a meeting of ye churchwardens, vestrymen, freeholders and parishioners of ye Borrough of Westchester, &c. in Westchester, the 10th day of January, A. D. 1709-10, &c., Mr. Thomas Pell was chosen and appointed ye vestryman for ye manor of Pelham." The quota for the precinct the same year was £3 0 0. In 1720, the quota furnished by Pelham had increased to £4 4 1½.

As early as 1695 a clergyman of the Church of England was settled in the manor of Pelham, but as the freeholders were obliged to pay towards the rector's support at Westchester appointed to him by Act of Assembly, they were rendered incapable of doing any thing for their own pastor, so that the principal support which the three French ministers of New Rochelle received prior to the Revolution, was derived from the Venerable Society for the Propagation of the Gospel in Foreign Parts.

In 1788, New Rochelle was separated from the manor of Pelham, but the latter still remained united for all ecclesiastical purposes with the former until 1840, when the Rev. Robert Bolton, rector of the parish of Eastchester, first extended his ministerial labors to this town, which was as yet, destitute of the services of the Church. At this time Mr. Bolton, besides his stated duties at Eastchester, held a Sunday service at his residence in Pelham, accommodating in the ample hall a neighborhood peculiarly destitute of spiritual culture. Through his instrumentality a parish was finally organized, and the corner stone of a church laid on his own estate, Friday, the 28th of April, 1843, being the first building devoted to religious worship and instruction ever commenced in the town of Pelham. The edifice thus happily begun was finished the same year, and on Friday, the 15th of September, consecrated to the service of Almighty God, by the name of "Christ Church, Pelham."

Prior to this event, the Reverend Founder prepared a deed transferring the church, and the quarter of an acre of land on which it is situated, to a parochial corporation, when one should be there formed, reserving however six free seats, the south-eastern transept and two vaults beneath the floor of the church.

INSTRUMENT OF DONATION OF CHRIST CHURCH, PELHAM.

"I, Robert Bolton, of the town of Pelham, county of Westchester and State of New York, having by the good providence of Almighty God erected in said town a house of public worship, do hereby appropriate and devote the same to the worship and service of Almighty God, the Father, the Son and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites and usages, by a congregation in communion with the said Church, and in union with the Convention thereof in the Diocese of New York.

"And I do also hereby request the Rt. Rev. Tredwell Underdonk, D., D. the Bishop of the said Diocese, to take the said building under his spiritual jurisdiction, as Bishop aforesaid, and that of his successors in office, and to consecrate the same by the name of Christ Church, and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

"And I do moreover hereby relinquish all claim to any right of disposing of the said building, excepting those rights reserved in a certain deed conveying the said Church to the rector, wardens and vestrymen of the same, or allowing of the use of it in any way inconsistent with the terms and true meaning of this instrument of donation, and with the consecration hereby requested of the Bishop of this Diocese.

"In testimony whereof, I, the said Robert Bolton, have hereunto attached my seal and signature at Pelham, this fifteenth day of September, in the year of our Lord, one thousand eight hundred and forty-three.

ROBERT BOLTON."^a

This instrument, at the order of the Bishop, was publicly read in the time of divine service, immediately before the consecration, by the late Rev. John Milnor, D. D. rector of St. George's Church, New York.

The act of incorporation bears date 25th of September, 1843, Richard Morris and Henry Grenzebach, churchwardens. Isaac Roosevelt, George F. Mills, John J. Bolton, William J. Bolton, Peter V. King, Jacob Le Roy, Cornelius Winter Bolton and Robert Bolton, Jun., vestrymen.^b

Upon the organization of the parish the

REV. ROBERT BOLTON

^a Copied from the original document in the possession of the Rt. Rev. B. T. Underdonk, D. D.

^b County Rec. Rel. Soc. Lib. B. p. 85. Day of annual election, Easter Monday

became its rector. He was born at Savannah, Georgia, 10th of September, 1788. His father was Robert Bolton, a merchant of that city, the only son of Robert Bolton, the first Post Master of Savannah, and a grandson of Robert Bolton, senior warden of Christ Church, Philadelphia, Penn. in 1727. The branch of this family to which Mr. Bolton belongs, removed more than one hundred and eleven years since into Georgia, in which State his father was born, A. D. 1757. He was ordained Deacon by Bishop Onderdonk in St. Paul's Church, Eastchester, Monday, 25th of July, 1837, and Priest by the same Prelate on Sunday, 12th of November following. In 1844, he reports to the Bishop fifteen communicants and adds :—"The rector is happy to report that the object of forming Pelham into a parish, is so far accomplished, that a congregation regularly attends, and gives hopes that permanent good will be done among them." His fourth son, the Rev. Cornelius Winter Bolton, was chosen assistant minister in 1847, but resigned in 1850. Mr. Bolton continued rector of the parish until 1852, when he resigned his office. After a short interval (wherein the services of the Church were supplied by the Rev. R. H. Bourne, as assistant minister) the

REV. ALEXANDER SHIRAS

was called as rector.

THE CHURCH.

The parish church, which occupies a beautiful situation near the East River, at no great distance from the Priory, comprises a nave sixty-five feet by twenty-two, with two small transeptal buildings, east porch, and a bell turret over the eastern gable. It is constructed of common granite, in a very solid manner.

The style is gothic, and may be called the transitional second pointed. The chancel window, of three lights, is filled with stained glass of exquisite coloring, representing the adoration of the Magi, as described by the Evangelist St Matthew :—

"When they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh." Matthew ii. 11. Over this is a circular light bearing the Agnus Dei, with the appropriate legend:—"Behold the Lamb of God, which taketh away the sins of the world." These windows were executed and presented to the church by the Rev. William Jay Bolton, of Cambridge, England. The northern window of the transept bears the arms of Pell:—Ermine, on a canton azure a pelican or, vulned gules. While the southern is charged with those of the Reverend Founder:—sable, a falcon argent beaked, jessed, membered and belled or, charged on the breast with a trefoil, slipped ppr. The open rafters of the church rest on half length figures of angels projecting from the wall. The interior contains the following monumental inscriptions:—

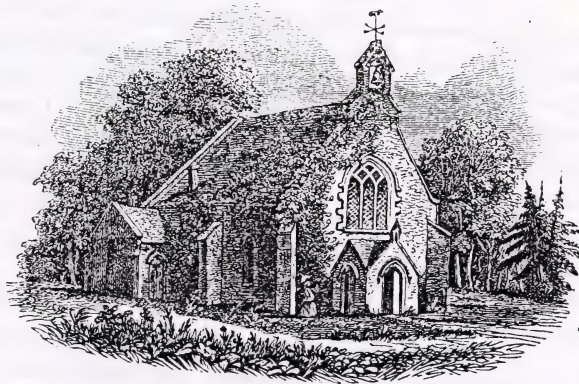
Sacred to the memory of
 SARAH WILMINGTON NORTON,
 of Savannah, Georgia,
 who died in Pelham on the 15th of July, 1854, aged 17 years,
 "Remember now thy Creator in the days of thy youth."
 Eccles xii. chap. 1 verse.
 This tablet is erected by her affectionate young friends.

Sacred
 to the memory of
 ABBY BOLTON,
 who slept in peace
 June 16th, 1849.
 She was the fifth daughter of the
 Rev. Robert Bolton,
 Founder and first Rector
 of this Church.
 Loving purity from principle
 she courted the shade.
 Her religion dwelt upon the spirit,
 and was sweetly exhibited
 in the every-day duties of life.

This is pure and undefiled religion.
 "Her God sustained her in her final hour,
 Her final hour brought glory to her God."
 This tablet is erected by her friends.

In memory of
 our beloved nurse,
 ANN GRIFFIN,
 who after twenty-four years of devoted service, fell asleep in Pelham,
 August 29th, 1854, aged 54.
 "Well done thou good and faithful servant, enter into the joy of thy Lord."
 Matt. xxv. 21.

Sacred
 to the memory of
 MRS. MARY ANNE THOMAS,
 who fell asleep in Jesus,
 March 24th, 1849, aged 36 years.
 Her dying words were :—
 "There is a Reality in Religion."



Christ Church, Pelham,

In a vault beneath the chancel repose the mortal remains of William Matthew Evans, Esq., son of William Evans and Sarah, (second daughter of Robert Bolton, Esq. of Savannah, Geo. and Susannah Mauve) who departed this life in Eastchester, on the 18th of November, 1837, aged sixty-three.

Also, Abby Bolton, fifth daughter of the Rev. Robert Bolton and Anne Jay, his wife, who was born at Henley upon Thames, Oxfordshire, England, February 3d, 1827, and died in Pelham, June the 16th, 1849. Also, her sister-in-law, Elizabeth Rebecca, wife of Robert Bolton, Jun. and second daughter of James Brenton, Esq., of Newport, R. I., who was born at Pittstown, in this State, on the 2d of August, 1814, and died in New Rochelle on the 12th of March, 1852.

In the Roosevelt family vault are the following: Elizabeth Curtenius, daughter of Peter T. Curtenius, (Commissary during the Revolution) who died May, 1837, aged 80 years. Jane Roosevelt, wife of Elbert Roosevelt, and sister of the above, who died in Pelham, January 31st, 1846, aged 75. Elizabeth Roosevelt, daughter of Cornelius Roosevelt, who died April 25th, 1850, aged 84. Mary Eliza Roosevelt, daughter of the Rev. Washington Roosevelt, and granddaughter of Elbert Roosevelt, who died August 13th, 1851, aged 7 years.

The bell weighing 184 lbs. was presented to the church by Lydig Suydam, Esq. The communion plate which was the gift of Mrs. C. L. Spencer, bears the following inscription:—"Christ Church, Pelham, May 11th, 1844." A chalice was also presented by the late Miss Georgiana C. Pell, inscribed with the appropriate motto:—"This do in remembrance of me." This lovely young lady, who died the 15th of November, 1851, aged only 16 years, was a lineal descendant of John Pell, Esq. second lord of the manor of Pelham. The marble font was presented by Miss Clark, the chandeliers by Miss. Emma Guerard, and the service books by Gerardus Clark, Esq., and a set of beautiful illuminated tablets by John Bolton, Esq. The church is also furnished with an organ built by Henry Erben, of New-York. In a small cemetery, at no great distance from the church, repose the remains of the Pell family. The monumental inscriptions, which the hand of Time has nearly obliterated, are as follows:—

Her lyes Isec Pell, D. Dec. 14, No. 1748.

Body of Joseph Pell, aged 87, D. 1752.

Here lies the body of Salome Pell, born Jan. 13th, 1759, and departed this life Oct. ye 10th, 1760, aged 1 year 8 months and 27 days.

In memory of Phœbe Pell, the widow of Joseph Pell, she departed this life on the 22d day of March, 1790 in the 70th year of her age.

To Christ Church, Pelham, is attached a parochial school. This building, which was erected by public subscription in 1843, is constructed of common granite, 56 ft. by 29, in the Norman style, and serves the double purpose of a dwelling-house and school. The ceiling of the school is on the beams, showing the main rafters; the windows, which are faced with brick, are in diamond panes of plain glass. The eastern triplet contains some stained glass. Average number of scholars, 35.

NOTITIA PAROCHIALIS.

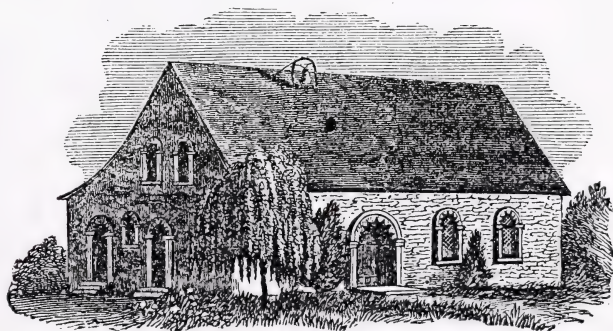
1844, Communicants, 15.	Baptisms, 9.
1853, " 47.	" 9.

In 1712, the population of Pelham was 62.

In 1840, " " " 789.

In 1850, " " " 578.

No of families belonging to the parish in 1853, 20. No. of Souls, 130. No. of Catechists, 10. No. of Catechumens, 71.



Parochial School of Christ Church, Pelham.

HISTORY OF THE PARISH
WARDENS OF CHRIST CHURCH.

	1843-5.	
Richard R. Morris,		Henry Grenzebach.
	1846.	
Richard R. Morris,		William J. Bolton.
	1847.	
Richard R. Morris,		John Bolton.
	1848-50.	
Richard R. Morris,		Philip Schuyler.
	1851-3.	
Gerardus Clark,		Robert Bolton, Jr.

HISTORY

OF THE

PARISH AND CHURCH

OF

WEST FARMS.

West Farms originally constituted a portion of the district of Westchester, one of the four precincts of the extensive parish of that name, and obtained the appellation by which it is still distinguished, prior to 1680.

In 1663 Edward Jessup and John Richardson, both of Westchester, purchased from the Sachem Shawnarockett and other Indians, "a certain tract of land, bounded on the east by the river Aquehung or Bronx, and on the west by a little brook called Sackwrahung, &c." Upon the 25th of April, 1666, Edward Jessup and John Richardson procured a patent for the same from Governor Nicolls.

Edward Jessup, like most of the original settlers of Westchester, emigrated from Fairfield, Conn., for as early as 1653 his name occurs in the records of that town as a proprietor of lands on Sascoe neck. He died in 1666, and left issue by his wife, Elizabeth Bridges, a son Edward, and two daughters. Elizabeth, the eldest, married Thomas Hunt, patentee of the Grove Farm, Westchester, from whom the Hunts of Hunt's Point descend. John Richardson died in 1679, leaving three daughters as co-

heiresses. Elizabeth, the youngest, married Gabriel L. and left a numerous posterity, some of whom are still residing in the parish.

West Farms was separated from the ancient borough town of Westchester, and incorporated on the 13th of May, 1846, by an act of the Legislature, but it still remained associated for all ecclesiastical purposes, with the parish of Westchester until 1844. In 1842, the Rev. William Powell, rector of the parish, reports to the Diocesan Convention:—"That divine service is held regularly at West Farms every Sunday afternoon in a school-house. About \$1900 have been already collected towards building a chapel there in connection with St. Peter's Church."

The credit of first attempting the establishment of an Episcopal church in West Farms, is due, under God, to Miss Margaret Hunt, (daughter of Thomas Hunt, fourth in descent from Edward Jessup, one of the first patentees) a lady whose intelligent zeal, kindly sympathy and untiring benevolence, deserve especial mention. The work was undertaken by this lady about 1836, and although the number of Episcopalians in the immediate neighborhood was then comparatively small, still a considerable interest was awakened by her endeavors. The amount of \$2061 was collected, to which the sum of \$1000 was added by the munificent donation of Mrs. C. L. Spencer, to whose christian liberality, the congregation is further indebted for the gift of an organ, a Sunday-school library, and numerous other contributions to the church. Additional aid was given by the following gentlemen, viz: Messrs. Peter Lorillard, Jr., Philip M. Lydig, Gouverneur M. Wilkins, J. D. Wolf, William A. Spencer and others, making in all the sum of \$4,158 95, the cost of the church. The congregation are also deeply indebted to Francis Barretto, Esq., of the building committee, for his generous sympathy with the first projectors of the church, as well as for his attentive supervision of the building while in process of erection.

Grace Church, West Farms, was incorporated upon the 13th of Dec. 1844. "William A. Spencer and Phillip M. Lydig,

churchwardens. Peter Lorillard, Richard Crowther, William Bayard, Charles S. Valentine, Benjamin Lee, Jacob M. Van Winkle and William B. Hoffman, vestrymen."

On the 3d of June, 1847, the

REV. WASHINGTON RODMAN

was unanimously called to be rector of the parish.

THE CHURCH.

The parish church, situated near the centre of the village of West Farms, is a beautiful gothic structure of wood, with a bell tower attached to the north-eastern corner. Over the principal entrance is a neat porch. The corner stone of this edifice was laid on Tuesday, November 10th, 1846, by the Rev. Hugh Smith, D. D., rector of St. Peter's Church, New York, on which occasion an address was delivered by the Rev. J. T. Cushing, minister in charge of the parish. In the corner stone were deposited a copy of the New Testament, and of the Book of Common Prayer, the Journal of the last General Convention in 1844, the Journal of the last Diocesan Convention of New York for 1845, together with the debates in the same, copies of the General and Diocesan Canons, Sword's Pocket Almanac for 1846, Protestant Churchman of the date of Nov. 9th, 1846, and sundry parish documents, &c. Besides the officiating clergy, there were present, the Rev. William Powell, rector of St. Peter's Church, Westchester, and the Rev. Robert Bolton, rector of Christ's Church, Pelham.

On the 28th of June, 1847, it was consecrated and set apart to the worship and service of Almighty God, under the title of Grace Church, by the Rt. Rev. William Heathcote de Lancey, D. D., Bishop of the Diocese of Western New York. The consecration sermon being preached by the Rev. Kingston Goddard, rector of St. John's Church, Clifton, Staten Island.

The bell, cast by Andrew Meneely, of West Troy, was pur-

chased by subscriptions received principally from the members of the church, and weighs five hundred and thirty-five pounds.

The communion plate, which is of silver, and of elegant workmanship, was presented by Mrs. C. L. Spencer. It consists of a flagon, chalice and paten. This gift is in every way worthy of the person, who has from the first organization of the parish, nobly and liberally contributed to promote the present and future usefulness of the Church.

It is believed that the contributions made to Grace Church by this liberal and cheerful giver, are not exceeded by the offerings of an individual to any parish in either the Diocese or the State. The usefulness of both the church and the rector, are singularly promoted by aid from this source, extended not only to the support of the church itself, but also to the fund for the relief of the numerous poor of the neighborhood. The unobtrusiveness which marks these acts of Christian liberality indicate always a sincere desire that the giver should remain unknown. The merit of faithful history, however, is to give the world the benefit of each good example and to preserve in grateful remembrance the names of the benefactors of the Church.

It is not inappropriate to add that the memory of the late William A. Spencer, formerly a captain in the navy of the United States, and an early friend of the parish, is deservedly cherished by those whose connection with him as a warden of the church, made them acquainted with both his active exertions, and his heart-felt desires for its prosperity.

The names of other benefactors of the parish and neighborhood, in the past and at the present, are P. M. Lydig, J. D. Wolfe and A. P. Woodruff.

The service books were presented by Mrs. David Lydig.

To Grace church, West Farms, is attached a parochial school, consisting of two stories, 25 ft. by 50. A portion of the building is used as a library.

NOTITIA PAROCHIALIS.

In 1853, Communicants, 33. Baptisms, 6.

No. of families belonging to the parish in 1853, 26. No. of souls, 200. No. of Catechists, 14. No. of Catechumens, 90.



Grace Church, West Farms.

HISTORY

OF THE

PARISH AND CHURCH

OF

SCARSDALE.

Under the Provincial Government, Scarsdale constituted a portion of the extensive manor of that name, and was one of the seven districts of Rye parish. The name is derived from the Heathcote family, who originally came from Scarsdale, Derbyshire, England. "More inward," says Camden, (describing that part of Derbyshire) "we see Chesterfield in Scarsdale, that is, in a dale enclosed with rocks; for rocks or crags were called scarrs by the Saxons."

In 1763, Scarsdale contributed to the rector's tax and poor of the parish of Rye, the sum of £25 4 6. The parochial clergy appear to have officiated here at a very early period, as the Rev. Robert Jenney, writing to the Bishop of London in 1724, says:—"I officiate eight times per annum at Mamaroneck, for that place and Scarsdale and Fox's Meadows." In 1727 there were thirty persons in Scarsdale, upon whom the parochial tax was levied. Mr. Wetmore in writing to the Society in 1744 observes:—"I have a considerable congregation at the White Plains and Scarsdale, about seven miles west of the parish church, which I also attend once in two months."

Religious services for this district were for a long time confined to White Plains. In 1848 a Sunday-school was first opened in a private family, and subsequently in the district school-house. In August, 1849, the Rev. Henry J. Morton, D. D., rector of St. James' Church, Philadelphia, first held services in the farm house, (formerly the residence of Chief Justice Morris,) after which the late Rev. H. L. Storrs, of Yonkers, officiated with other clergy for nearly six months prior to the call of a permanent rector.

Through the zealous efforts of William S. Popham, Esq., a parish was finally organized, and the corner stone of a church laid on Saturday the 29th of June, 1850, by the Rt. Rev. W. R. Whittingham, D. D. being the first structure devoted to religious worship ever erected in the town of Scarsdale. The church was incorporated on the 3d of September, 1849, by the name and style "of the Rector, Churchwardens and Vestrymen of the Church of St. James the Less in the township of Scarsdale." William S. Popham and Mark Spencer, churchwardens. Charles W. Carmer, William H. Popham, Francis Mc Farlan, Joshua Underhill, Edmund Ludlow, Samuel E. Lyon, Augustus Bleecker and Orrin Weed, vestrymen. Upon the 31st of January, 1850, the

REV. JAMES F. LE BARON

was called as rector, and resigned the next year. On the 1st of April, 1851, the

REV. WILLIAM W. OLSSEN

was called, and formally instituted rector of the parish on the 10th of May, 1853.

In June, 1850, the grounds adjoining the church were conveyed to the vestry in the form of a lease, by William H. Popham.

LEASE FOR CHURCH LOT.

"This Indenture, made the 28th day of June, eighteen hundred and fifty-one, be-

tween William H. Popham in the town of Scarsdale, county of Westchester, State of New York, party of the first part, and the rector, churchwardens and vestrymen of the Church of St. James the Less, in the town of Scarsdale, in the county of Westchester, State of New York, of the second part, witnesseth: that the said party of the first part, for and in consideration of the rents, covenants, agreements and conditions hereinafter mentioned, reserved and contained on the part and behalf of the said parties of the second part and their successors, to be paid, kept and performed as granted, demised, and to farm-let, and by these presents doth grant, devise, and to farm-let unto the said parties of the second part and their successors, all that certain lot, piece or parcel of land, on which the church edifice of St. James the Less is now erected, in the town aforesaid, bounded and containing as follows:—commencing at a bound mark on the south fence of the old Scarsdale farm road, being the northerly corner of a lot of land designed for a cemetery and marked A on the annexed diagram, running thence south fifteen degrees, west six chains two links, along a line of pegs, and east of the church edifice as shown by a dotted line in diagram to a ground mark in the opposite fence at B, thence along the south fence north seventy-five degrees, thirty minutes, west five chains and sixty links to a point in diagram marked C, thence north seventeen degrees, thirteen minutes, east six chains and eighty links, fifty links east of and parallel to the western fence of said lot as shown by a dotted line to a point marked D in diagram, thence south sixty-seven degrees, forty minutes, east forty chains and ninety-two links along the south fence of the old Scarsdale farm road aforesaid, to the place of commencing at A. The lot is bounded on all sides by lands of the said William H. Popham, and contains three acres one rood and twenty-six perches, as designated in a diagram hereunto annexed, surveyed by R. Henwood, October, eighteen hundred and fifty one. To have and to hold the above mentioned and described premises with the appurtenances, unto the said parties of the second part and their successors in office from the day of the date hereof, for and during the full end and time of one thousand years next ensuing, and fully to be completed and ended, yielding and paying therefor unto the said party of the first part, and his heirs yearly and every year during the said term hereby granted the yearly rent or sum of one silver dime, lawful money of the United States of America, on the Festival of St. Philip and St. James in each and every year; and also, the parties of the second part or their successors in office, shall not at any time during the continuance of the term hereby granted let, underlet, assign, sell or convey the whole or any part of said premises to any person or persons, sole or corporate whatever, except the right or privilege of burial in said ground and upon the further condition that religious services in said church during said term shall be performed according to the form prescribed by the book of Common Prayer or the administration of the Sacraments and other rites and ceremonies as prescribed in said book for the use of the Protestant Episcopal Church of the United States of America, and of the doctrine and discipline therein set forth, and of the canons of said Church by a duly and regularly ordained minister of said Protestant Episcopal Church, or by one allowed by the canons of said Church so to officiate, or by a duly

ordained minister of the Church of England, as now by law established, and none other, provided always, nevertheless, that if the rent above reserved shall not be demanded by, or paid to the said party of the first part or his heirs on or before the Feast of St. Andrew in every year, after the same shall have been due, that then the said parties of the second part shall forever thereafter be discharged from the payment of the same. And provided further, that in case any form or mode of worship shall be used or celebrated in said church, or in any other building that may hereafter be erected thereon, or upon any portion of said grounds in the open air, other than as above mentioned, or if said church or any portion of said land shall be used or converted to secular use, then and thence forward it shall and may be lawful for said party of the first part, his heirs and assigns into and upon the said described premises, and every part thereof, wholly to re-enter and remove therefrom all persons found violating the aforesaid conditions, and the same shall remain vacant until a new incumbent be appointed by the Bishop of the said Church then administering the Diocese; anything herein before contained to the contrary thereof notwithstanding. And the said parties of the second part and their successors in office, do covenant and agree to and with the said party of the first part and his heirs, by these presents, that they the said parties of the second part and their successors in office shall, and will yearly and every year during the said term hereby granted, well and truly pay the said rent in manner aforesaid, reserved, if demanded, within the time aforesaid; and that they will not celebrate nor allow to be celebrated in said church, or other buildings that may be hereafter erected on said land, or upon any open space thereof in the open air, any other form or mode of worship than that of the Protestant Episcopal Church in the United States of America aforesaid, or by any other person not duly ordained according to the forms prescribed in the said book of Common Prayer or allowed by the Canons of the said Church, or by a duly ordained minister of the Church of England, as now by law established in England, and in good standing therein. And the said parties of the second part further covenant and agree to and with the said party of the first part and his heirs, that they will not during said term hereby granted, let, underlet, assign, sell, convey or in any way or manner dispose of the whole or any part or portion of said premises above mentioned, except the right or privilege of burying therein as aforesaid, and that they will faithfully keep and perform all the covenants herein, on their part and behalf to be kept and performed. And the said party of the first part for himself, his heirs, executors, administrators and assigns, doth covenant and agree to and with the said parties of the second part and their successors in office, by these presents, that the said parties of the second part keeping and performing the conditions, covenants and agreements aforesaid on their part and behalf, the said parties of the second part and their successors in office shall and may at all times hereafter, during the said term hereby granted, peacefully and quietly have, hold and enjoy the said described premises, without any manner of let, suit, trouble or hindrance of or from the said party of the first part, his heirs or assigns or any other person or persons whomsoever. In wit-

ness whereof the parties hereto have interchangeably set their hands and seals, the day and year first above written.

WILLIAM H. POPHAM. [L. S.]

By order of the Corporation of the Church of St. James the Less, Scarsdale.

WILLIAM W. OLSSEN, *Rector*,

AUGUSTUS BLEECKER, *Clerk*:"* [L. S.]

THE CHURCH.

The parish church is well situated on an eminence commanding a fine view of the Greenburgh hills, under which flows the river Bronx, adding greatly to the beauty of the picture. It was built, as before stated, by William S. Popham, Esq., in conjunction with several members of his family and personal friends. The style of the building is early English or first pointed, according to Rickman's nomenclature. It is constructed of native stone, with dressings of the white dolomitic marble, and consists of a nave, chancel, with sacristy attached, and porch. The nave, which is 56 ft. by 24 ft. in the clear, with sittings for about 211, is divided into four bays, the flank walls of which are pierced with couplets, excepting the first bay from the west end on south side, which contains a door leading to the porch. The roof is open, with rafters diagonally braced. The pulpit is in the north-east corner of the nave. A font of the largest size (2ft. 6in. across the bowl) stands in the south east corner of the nave. It is circular, supported on a central octagonal stem, surrounded by four detached pillars of white marble, and was presented by the sisters of the first rector of the parish. The seats are open, and entirely free of any charge for rent or use, the church being supported by voluntary contributors at the offertory. The organ, presented by a member of the vestry, is situated at the west end of the nave. The chancel, 20 ft. by 16 ft. in the clear, is separated from the nave by the chancel arch. The choir is raised two steps above the nave,

* County Rec. liber 180 of Deeds, p. 400.

and has two stalls on the south side. On the north it opens by a door into the sacristy. The sanctuary, elevated above the choir by two steps, is about 8 feet in depth, containing an altar 6 ft. by 3 ft. on a foot pace, a credence shelf on the south side, and Bishop's seat on the north. The chancel is lighted by a triplet of richly stained glass, the middle lancet of which contains a cross within the *vesica piscis*, the south, a dove and font, and the north, a paten and chalice. The rest of the glass, excepting the west end of the nave, which is richly grisailed, and the southern windows of the chancel, which have colored borders, is plain enameled. The whole of the stained glass was manufactured by Mr. John Bolton, of Pelham. Over the central lancet in the chancel, and in the middle of the west gable are triangular trifoliated lights, with colored glass.

The west end of nave, supporting bell gable, has flank window couplets. Taken as a whole, we think that this simple church, in proportion and general arrangement, might well serve as a model for a country parish. The entire cost, including the glass and furnace chamber, was \$5000. It was designed and carried out by Frank Wills, Esq., of New York.

This church was consecrated on the 28th of June, 1851, by the Rt. Rev. Bishop De Lancey, who preached the sermon and administered the Holy Communion, assisted in the services by the Rt. Rev. Bishop Whittingham, of Maryland.

The communion service, presented on the day of consecration, consists of the following articles: a flagon inscribed:—"The blood of Jesus Christ cleanseth us from all sin." Two silver chalices, each bearing the following inscription:—"I will receive the cup of salvation." A paten with the legend:—"I will offer unto Thee the sacrifice of thanksgiving," and a silver alms basin, which was presented by an aged female friend on the day of consecration. The altar cloth is of rich crimson velvet, presented by the rector's father, having the sacred monogram I. H. S. worked in gold and blue by a lady of the parish. The church linen is also richly embroidered, and bears numer-

ous inscriptions, likewise the work of various ladies of the parish. The service books were presented by individuals interested in the Church, and the Bishop's chair by the builder, Mr. Henry Cornell.

To St. James' church is attached a parochial school, the average number of scholars attending which, are fourteen.

NOTITIA PAROCHIALIS.

In 1853, No. of families, 20. No. of souls, 115. Baptisms, 4. Communicants, 50. Catechists, 6. Catechumens, 23.

The population of Scarsdale in 1712, was 12.

“ “ “ 1740, “ 255.

“ “ “ 1850, “ 844.

WARDENS OF ST. JAME'S CHURCH.

1849 to 1850.

William S. Popham,

Mark Spencer.

1851-3.

William S. Popham,

Charles W. Carmer.



Col. Caleb Heathcote.

HISTORY

OF THE

PARISH AND CHURCH

OF

MT. PLEASANT.

The name of this parish justly denotes its pleasant location upon high hills. Mount Pleasant was formerly included within the manor of Philipsburgh, one of the four precincts of the parish of Westchester, but acquired its present title by an act of the Legislature in 1788.

From the MSS. of the Venerable Society, it appears that as early as 1759 there were people enough in Philips' manor for a large congregation, without any minister at all. In 1761, the Rev. Mr. Dibble, who visited this part of the country, says:—"I found a great want of a regular clergyman to officiate in these parts, to prevent confusions in religion, which hath too much obtained, and there seems a general good disposition to the Church if they could be favored with a settled teacher. This deficiency was in some measure supplied by the appointment of the Rev. Harry Munro to the mission of Philipsburgh in 1765, but for nearly seventy years afterwards St. John's church, Yonkers, served the purposes of divine worship to a district which now contains seven churches.

In this parish is situated St. Mary's church, Beechwood. This interesting edifice is beautifully located on high ground above the Hudson River, about two miles south of the village of Sing Sing, and was erected in 1850, principally at the cost of the Rev. Wm. Creighton, D. D., and of his son-in-law, the Rev. Edward N. Mead. To the latter gentleman credit is to be given, not only for a large pecuniary contribution, but for the plan and drawings, and the supervision of the work from its foundation to completion. It consists of a nave 32 ft. by 20, chancel 14 ft. by 20 wide, north and south transepts 10 ft. by 20 wide; a gabled north vestry, south porch, and bell turret over the west gable. The roof is equilateral, and ridge pole 30 feet from the ground. It is constructed of common granite, in a very solid manner, which has an excellent effect. The roof is covered with blue slate. The style is first pointed. The east window is a triplet filled with richly stained glass. In the compartments of the centre light are represented the Spiritus Dei, the Last Supper, a Cross Patonce and Sacred Monogram, all within the Visica Piscis. The south light contains the emblems of St. Mark and St. John, a Pelican in her piety, and the Greek Omega. The north light, the emblems of St. Matthew and St. Luke, the Agnus Dei, and the Greek Alpha. This beautiful window, which cost \$250, was presented by Mrs. Edwin Bartlett. The east window is of five lights, filled with stained glass, richly diapered. It was presented by Mrs. Gideon Lee, widow of the late Hon. Gideon Lee, of Geneva. In both windows the lights are unequal, and inclosed in a surrounding arch, formed by an offset in the wall. The south chancel window is a single light of colored glass, and was presented by Miss Julia Hoffman, at a cost of \$25. The five nave windows are also of stained glass, filled with the various implements of the crucifixion, and surrounded with foliated borders. Four of these, which cost \$130, were presented by James Watson Webb, Esq., and the fifth by Master Burrill Hoffman. One of the transeptal windows was the gift of Charles D. Mead, Esq. Most of the windows are

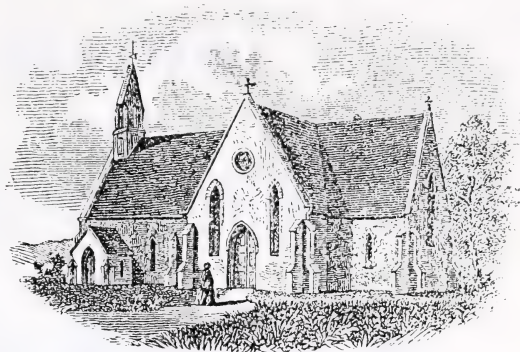
narrow, single lights, except the two circles or Catharine wheels in the gables of the transepts, which are also of stained glass, containing emblems of the Trinity. These windows were presented to the Church by the Masters Wm. Creighton and Edward Schermerhorn Mead. The whole of the stained glass was manufactured by Mr. John Bolton, of Pelham.

The open roof is of the simplest construction, depending entirely for its support upon the strength of the walls and buttresses. There is no western entrance, but a door in the south transept. The floors of the nave and transepts are laid in hydraulic cement, and the chancel in blocks of black and white marble, with steps of brown sand-stone. The altar, which is of Italian marble, and cost \$100, was presented to the church by Mrs. Lindley Murray Hoffman, and the marble font by Miss Catharine S. Creighton, at a cost of \$100. The bell, of Spanish metal, was the gift of Commodore M. C. Perry, and bears the following inscription:—"Captured at Tobasco, Mexico, 1847. Recast and presented by Commodore M. C. Perry." The church has a fine toned organ, the cost of which was \$520, the gift of Mrs. Auguste Belmont, and other members of Commodore Perry's family. The service books were presented by Mrs. John Fraser Mathewes, of Charleston, S. C. Captain N. Cobb, of Tarrytown, generously gave \$330 towards finishing the braces and carving of the roof. The whole structure cost about \$7500. Besides the lot of one acre, on which the church stands, the Rev. Founder has purchased two and a half acres adjoining, for a glebe and parsonage. The chancel arrangements are not yet completed. Towards these George H. Swords, Esq. has made the very liberal donation of 300 dollars.

The rector reports 18 baptisms within the past year.

Besides the church at Beechwood, Sunday services are now regularly performed at Pleasantville, in this parish, where a good congregation has been gathered and incorporated under the title of "St. John's Church in the town of Mount Pleasant." A lot has been purchased and a church edifice of stone is now

being erected upon it. The rector of White Plains has been engaged on stated Sundays in performing divine services here.



St. Mary's Church, Beechwood.

HISTORY

OF THE

PARISH AND CHURCH

OF

UPPER MORRISANIA.

St. Paul's church, which was formerly included in the parochial limits of St. Ann's, Morrisania, was on the 30th of May, 1853, erected into a separate parish. It was first organized by the fourth rector, in the new village of Morrisania, on the 8th of July, 1847. Services from that date were regularly held every Sunday afternoon, in a room engaged for that purpose, until Easter Monday, March, 31st, 1850, when the new and beautiful church building (the corner stone of which was laid by the Rt. Rev. William Rollinson Whittingham, D. D., Bishop of the Diocese of Maryland, on the 15th of September, 1849) was opened for the first service; the rector reading prayers, preaching and administering the Holy Communion to a large number of communicants. On the 22d day of June it was solemnly consecrated to the worship and service of God the Father, the Son and the Holy Ghost, by the same Rt. Rev. Prelate, who in the preceding September had laid its corner stone.

Iterumque aut Christi Majorum Gloriam Individuæque Trinitatis. Amen.

The following notice of its consecration appeared in the Episcopal Recorder for June, 1850 :—" Saturday, June 22d A. M., the Bishop consecrated St. Paul's chapel, in St. Ann's parish, Morrisania village. The Instrument of Donation was read by the Rev. Benjamin I. Haight, D. D., Morning Prayer was said by the Rev. Messrs. Rodman and Storrs, the Rev. C. W. Bolton reading the Lessons. The Ante-Communion service was said by the Bishop, the Rev C. D. Jackson reading the Epistle, the sermon was preached by the Rev. Dr. Hawks. In the administration of the Holy Communion the Bishop was assisted by the rector, Rev. Dr. Haight and Rev. Mr. Jackson.

This beautiful church, which reflects great credit on the architect, Mr. Jackson, owes its existence, under God, to the zealous and persevering efforts of the rector, the Rev. Mr. Carter. In the new village which sprung up in his parish, and which was rapidly increasing in population, he determined that the Church should be permanently planted. He found some warm hearts and liberal hands to sympathize with and to aid him, and the result has been the erection of the edifice, which was this day solemnly dedicated to the worship and service of the Triune God."

St. Paul's church is erected upon an acre of ground which the vestry of St. Ann's had purchased from Charles Bathgate, Esq., as will appear from the records of the vestry. It was built from plans furnished by and under the direction of Thomas R. Jackson, Esq., an architect of New-York. Its full dimensions, including the tower and chancel, are 30 by 80 feet, and is intended to seat between three and four hundred persons. It is constructed of wood in the gothic style. The chancel window is a triplet filled with richly stained glass. In the compartments of the central light are represented the Spiritus Dei, the Cross and the Agnus Dei; the southern and northern lights contain the All Seeing Eye, the paten, emblem of the Trinity, and chalice, connected by scrolls bearing the following legend :—" We preach Jesus Christ, and Him cruci-

fied." The roof is of the simplest construction, displaying the open rafters and braces to great advantage. The font and cover are of black walnut. The bell, manufactured by Andrew Meneely, of West Troy, was purchased by subscription, and weighs 700lbs. The organ was built by Mr. Erben, of New-York, and cost \$600.

Upon the 1st of September, 1853, the

REV. BENJAMIN AKERLY, A. M.

was called to the rectorship.

The number of Communicants belonging to this parish are 44



St. Paul's Church, Upper Morrisania.

HISTORY
OF THE
PARISH AND CHURCH
OF
PORT CHESTER.

This church (after existing for nearly eighteen years as a chapelry of Christ Church, Rye) was organized agreeable to law in 1853. Services were first established here by the Rev. Peter S. Chauncey, in December, 1836.

The present rector is the

REV. ISAAC PECK.

The church edifice is a small and very unpretending structure of wood, not distinguished either externally or internally by architectural elegance ; and consists of a nave and chancel only, and has a bell in its wooden tower, which crowns the northern end.

HISTORY

OF THE

PARISH AND CHURCH

OF

TUCKAHOE.

This parish (after existing for more than half a century, as a chapel of St. John's, Yonkers, having had its connection with the above mentioned parish severed by an act of the vestry thereof) was organized according to law on the 18th of July, 1853, and the

REV. CHARLES JONES, A. M.

chosen rector.

The church edifice was erected A. D. 1798, during the rectorship of the Rev. Elias Cooper, upon land, the gift of the late John Bowne, Esq. It has lately undergone considerable repairs, a chancel and commodious vestry room having been added, and the pews remodelled. Upon the 29th of June, 1847, it was consecrated to the service of Almighty God, under the name of St. John's Chapel, Tuckahoe, by the Rt. Rev. William Heath-

cote de Lancey, D. D. L.L. D. The consecration sermon being preached by the Rev. Thomas W. Coit, D. D. late rector of New Rochelle.

Half an acre of land has recently been presented to the Corporation by John and Elias Cooper, sons of the late John Bowne, Esq., upon which the vestry have erected a neat parsonage. The number of Baptisms for the year 1835, were three. Communicants, sixteen.



St. John's Church, Yonkers, erected by Col. Frederick Philipse, A. D. 1753.

HISTORY

OF THE

PARISH AND CHURCH

OF

FORDHAM.

The manor of Fordham, which now forms one of the three divisions of West Farms, was originally included within the parish limits of Westchester. The name itself is of Saxon origin, and compounded of the two words *Ford* (ford) *Ham* (mansion.)

In 1646, we find the whole of Fordham as well as the Yonkers land in the possession of Adriaen Vander Donck, whose widow, Mary, conveyed them to her brother, Elias Doughty. The latter, in 1666, sold them to Mr. John Archer, of Westchester, who, in 1669, obtained a confirmation thereof from the Indian sachem Sachareth. In 1671, Francis Lord Lovelace, Governor of the Province, erected the same into the manor of Fordham. From the Archers, the manor passed through the Steenwycks in 1684, "to the Nether Dutch Reformed Congregation, within the city of New York, for the support and maintenance of their ministers, ordained according to the Church orders of the Netherlands, &c." Through the liberality, however, of Mrs. Margaret Steenwyck, three hundred acres were

exempted from the conveyance to the Dutch Church, upon which was situated the old manorial residence, where a descendant of the original proprietor now resides.

The family of Archer is of English origin, and held, for many centuries, large possessions in the county of Warwick. Fulbert L'Archer, the first of whom anything is known, came into England with William the Conqueror. The representative of the senior branch A. D. 1600, appears to have been John Archer, of Warwickshire. At what period they emigrated to this country is uncertain; but as early as 1630, occurs the name of Samuel Archer, a freeman of Salem, Mass. John Archer, the first proprietor, accompanied the early settlers from Fairfield to Westchester in 1654. He died in 1685. His eldest son, John Archer, was elected a vestryman for the precinct of Yonkers in 1703, an office which he held for nearly seven years.

Little is known concerning the early history of religion here except, that as early as 1671, the inhabitants residing between the two kills of Harlem and the Bronx, were obliged to contribute towards the support of a minister. In 1696, a society was organized here by the Collegiate Dutch Reformed congregation of New York, the Rev. John Montaigne, being minister.

Col. Lewis Morris, writing to the Society in 1709, says:—"I have used some endeavours to persuade the Dutch in my neighborhood into a good opinion of the Church of England, and have had that success, that they would, I believe, join a great part of them in the sacraments and worship, had they Dutch Common Prayer Books and a minister that understood their language. I have taken some pains with one of their ministers, one Mr. Henricus Beyse, and have prevailed on him to accept of Episcopal ordination."

The old Dutch meeting house, erected in 1706, which has long since been destroyed, stood on the farm of Mr. James Valentine.^a Its last minister, prior to the Revolution, was the Rev. John Peter Tetard.

^a The following inscription is taken from the foundation stone of this edifice:—"I. V. S. 1706."

Numerous residents of the manor of Fordham experiencing much inconvenience in attending Episcopal services, on account of having no place of worship, and considering moreover, in the great increase of the population, that the cause of the Church might suffer by having no spiritual provision made for her members where the wants of other Denominations are so amply considered, called a meeting which assembled at the house of William Alexander Smith, Esq., on the 5th of July, 1853, for the purpose of organizing a parish, and adopting such measures as would most effectually conduce to the same. Oswald Cammann, Esq. in the chair, William Watson Waldron, acting as Secretary. It was then and there resolved:—"That the persons present do proceed to incorporate themselves as a religious society in communion with the Protestant Episcopal Church in the United States of America, and that the said Church and congregation be known in law, by the name and title of 'the Rector, Wardens and Vestrymen of St. James' Church in the manor of Fordham, town of West Farms, county of Westchester.' The meeting proceeded to choose two churchwardens and eight vestrymen for the said Church, when the following persons were elected: Lewis G. Morris and William Alexander Smith, churchwardens. Oswald Cammann, Francis McFarlan, William Watson Waldron, George Bement Butler, Samuel R. Trowbridge, Gulian Ludlow Dashwood, William-Ogden Giles, and Nathaniel Platt Bailey, vestrymen."

The vestry have recently purchased two acres of ground, on which it is intended to erect a church edifice in place of the present building they now occupy, which was originally the old manor school-house.

In November, 1854, the vestry called the

REV. JOSHUA WEAVER, A. M.

to the rectorship.

There is a very handsome communion service of silver, con-

sisting of two chalices, a flagon and paten, on which is inscribed the following :—" Presented by the ladies of the parish, A. D. 1854."

A baptismal font and a lectern were presented by the rector.

William W. Waldron, by the donation of two hundred volumes, has founded a parochial library for the benefit of all young persons resident in the parish.



St. James' Church, Fordham, from a sketch in the possession of Wm. W. Waldron, A. B.

APPENDIX A.

MR. WETMORE TO THE SECRETARY.

(EXTRACT.)

"New-York, June 24th, 1726.

REV. SIR,

I wrote by the last ship to acquaint you, that the people of Rye had given me a call, and my acceptance of it on condition the Honorable Society will give leave for my removal from New-York, which the churchwardens and vestry of that parish having petitioned for, I concur with them, and request that I may know the Honorable Society's pleasure therein before the winter. Upon the urgent desire of the churchwardens and vestrymen, with Mr. Jenney, I have promised to officiate there every third Sunday, 'till the Society's further pleasure be known; and for securing the glebe, and to prevent any difficulties that might hereat arise by the different factions in the parish, I have received induction as Mr. Jenney did at Hempstead, immediately upon his call there, which is thought necessary to prevent the destruction of the glebe, and to preserve the peace of the parish, or resisting any attempts that the enemies of the Church might make, for the Dissenters in that parish are numerous, and would do what lies in their power to raise difficulties; and though the chief of that party seem now well pleased, and gave their vote in my call, yet we may expect Dissenting ministers in the neighboring towns will be very busy among the people while destitute of a minister, and I am told they have already concluded to fix and ordain within the parish, one who is a very troublesome man."*

* New York, MSS. from archives at Fulham, vol. i. p. 27-36. (Hawks.)

APPENDIX B.

The consecration of the new church at Rye took place March 15th, 1855. The following notice of the event is taken from the Churchman for March 22nd :—

“NEW-YORK.—On Thursday, March 15th, the new and beautiful building of Christ Church, Rye, was consecrated by the Provisional Bishop, attended by twelve of his clergy, all in surplices.

The procession, headed by the Bishop, entered the church from the sacristy, moved down the south aisle to the west door, and thence up the central alley to the chancel. The instrument of donation and request was read by the rector, the Rev. E. C. Bull. Morning prayer was said by the Rev. Mr. Chauncey, formerly rector of the parish, and the Rev. Mr. Purdy, a scion of one of the oldest families in the place. The sermon was preached by the Bishop, from the words of the Psalmist, ‘*O how amiable are thy dwellings : thou Lord of Hosts.*’ (Psalm 84, 1.) It set forth the duty and the delight of thus setting apart, for ever, one little spot of clay which should thenceforth be sacred to the service and honor of God, and whence should flow forth sources of comfort and spiritual joy in the Church, to innumerable souls in future ages.

The weather was unfavorable, but the attendance was large, and all present took evidently a deep interest in this evidence of the prosperity of an ancient parish. The presence of the choir of Christ Church, New-York city, added not a little to the services of the day.

The new building is after the design of Mr. Dudley, and is a remarkably fine specimen of his tastefulness and skill. The material is brown stone, hammered, with sills and dressings nicely cut. It consists of chancel and sacristy, nave, aisles and porch, with bell turret and spire, all of stone. Orientation is observed. There is no clere-story proper, but the triple division is given in the interior by posts and arches supporting the steep roof, and giving an excellent effect. The inside is finished plain, with simple color. The chancel is deep, having a three light window over the altar, and a similar one at the west end of the

nave, over the organ loft. The windows are all filled with pattern glass, that over the altar bearing in a medallion the monogram. The nave is of three bays, the aisles having a two light window in each bay. The chancel arrangements are not altogether satisfactory, there being a reading-pew on the north side and a pulpit on the south. This pew, the pulpit and the Bishop's chair, on the right of the altar, are all butternut. The chancel is properly divided into choir and sanctuary by a light rail. The tower is at the south-west corner of the nave, and projects diagonally from the western wall. In the upper stage it is broken into an open octagon, and finished with a stone spire, the treatment of the whole being the boldest, most original and most successful feature of the design. The church will seat about 350 persons. It has cost about \$13,000, which is nearly all paid, and the small balance is sufficiently provided for."

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